BEST AVAILABLE COPY

Family Planning & Marriage 1970-1980

Region or Country[1]	Population Estimate Mid-Year 1980 (1000)[2]	Female Population Mid-Year 1980 (1000)[2]	Female Population Age 15-49 (1000)[2]	Females Age 15-49 in Union (1000)[3]	Birth Rate[2]	Total Fertility Rate[2]	Female Singulate Mean Age at Marriage[4]	Percent Women in Union Age 15-19[5]	Percent Women in Union Age 20-24[5]	Percent Women 15-49 in Union Using Contraception[7]	Percent Using Traditional Methods[8]	Percent Using Other Reversible Methods[9]	Percent Using Sterilization[10]	Government Position on Family Planning[11]
WORLD	**4,414,301**	**2,200,854**	**1,069,401**	—	**28**	**3.8**	—	—	—	—	—	—	—	—
MORE DEVELOPED	**1,131,183**	**583,917**	**286,728**	—	**16**	**2.0**	—	—	—	—	—	—	—	—
LESS DEVELOPED	**3,283,118**	**1,616,937**	**782,673**	—	**32**	**4.4**	—	—	—	—	—	—	—	—
AFRICA	471,943	237,603	107,030	—	46	6.4	—	—	—	—	—	—	—	—
NORTHERN AFRICA	110,151	54,654	25,250	—	42	6.2	—	—	—	—	—	—	—	—
Algeria	18,971	9,553	4,203	3,110	48	7.3	18	44	83	—	—	—	—	OP-ODMR
Egypt	42,116	20,829	9,998	—	38	5.3	19	33	75	20	1	19	—	OP-DMR
Libya	2,690	1,394	599	509	47	7.4	17	69	86	—	—	—	—	PRN-FPLM
Morocco	20,959	10,480	4,716	3,254	43	6.9	19	31	76	7	0	7	0	OP-DMR
Sudan	18,673	9,202	4,137	—	48	6.6	—	—	—	—	—	—	—	OP-ODMR
Tunisia	6,472	3,197	1,502	1,006	33	5.7	23	6	47	19	3	11	6	OP-ODMR
WESTERN AFRICA	141,288	71,253	31,565	—	49	6.8	—	—	—	—	—	—	—	—
Benin	3,567	1,810	796	—	49	6.7	—	—	—	1	—	—	—	OP-DMR
Cape Verde	326	165	86	—	28	3.0	—	—	—	—	—	—	—	NOP-FPLM
Gambia	602	304	138	—	48	6.4	—	—	—	1	—	—	—	NOP-ODMR
Ghana	11,671	5,901	2,596	—	48	6.7	19	29	76	4	1	3	—	OP-DMR
Guinea	5,009	2,528	1,150	—	46	6.2	—	—	—	1	—	—	—	PRN-FPLM
Guinea-Bissau	644	325	150	—	41	5.5	—	—	—	1	—	—	—	NOP-FPLM
Ivory Coast	7,973	3,855	1,742	—	48	6.7	—	—	—	—	—	—	—	PRN-FPLM
Liberia	1,861	940	410	305	50	6.7	19	41	75	1	—	—	—	OP-ODMR
Mali	6,647	3,356	1,503	1,315	49	6.7	16	78	94	1	—	—	—	NOP-FPAV
Mauritania	1,632	825	365	—	50	6.9	—	—	—	1	—	—	—	NOP-FPLM
Niger	5,503	2,781	1,224	1,114	51	7.1	16	84	97	1	—	—	—	NOP-FPLM
Nigeria	77,082	38,968	17,106	—	50	6.9	—	—	—	—	—	—	—	NOP-FPAV
Senegal	5,660	2,657	1,292	—	48	6.5	—	—	—	—	—	—	—	NOP-FPAV
Sierra Leone	3,470	1,765	794	—	46	6.4	—	—	—	6	5	1	—	NOP-FPAV
Togo	2,542	1,289	567	459	49	6.7	17	66	93	—	—	—	—	OP-ODMR
Upper Volta	6,918	3,493	1,572	—	48	6.5	17	53	91	1	—	—	—	NOP-FPAV
Western Sahara	135	—	—	—	—	—	—	—	—	—	—	—	—	U
EASTERN AFRICA	134,634	68,153	30,328	—	48	6.6	—	—	—	—	—	—	—	—
Burundi	4,497	2,285	1,028	730	47	6.3	20	12	85	1	—	—	—	NOP-FPAV
Comoros	335	170	81	—	40	5.2	—	—	—	—	—	—	—	NOP-FPLM
Djibouti	350	176	—	—	48	—	—	—	—	—	—	—	—	U
Ethiopia	32,601	16,581	7,511	—	50	6.7	—	—	—	—	—	—	—	NOP-FPAV
Kenya	15,922	8,011	3,365	2,355	53	8.1	20	33	76	7	3	3	1	OP-DMR
Madagascar	8,726	4,439	1,998	1,358	45	6.1	20	34	67	—	—	—	—	NOP-FPAV
Malawi	6,101	3,092	—	—	51	7.0	—	—	—	1	—	—	—	NOP-FPLM
Mauritius	946	472	255	140	27	3.1	22	13	50	52	19	33	—	OP-DMR
Mozambique	10,341	5,255	2,365	1,466	45	6.1	20	29	72	—	—	—	—	NOP-FPAV
Reunion	507	251	136	69	26	2.8	23	7	42	—	—	—	—	U
Rwanda	5,094	2,585	1,137	796	50	6.9	20	17	78	—	—	—	—	NOP-FPLM
Seychelles	65	32	12	5	26	4.5	26	6	29	—	—	—	—	U
Somalia	3,645	1,843	883	—	48	6.1	—	—	—	1	—	—	—	NOP-FPLM
Tanzania	18,587	9,388	4,131	3,263	47	6.5	18	50	86	—	—	—	—	OP-ODMR
Uganda	13,676	6,904	3,038	2,218	45	6.1	18	46	80	—	—	—	—	OP-DMR
Zambia	5,828	2,934	1,291	929	49	6.9	18	37	81	1	—	—	—	NOP-FPAV
Zimbabwe	7,431	3,737	1,644	986	47	6.6	22	6	54	5	—	—	—	NOP-FPAV
MIDDLE AFRICA	53,781	27,352	12,472	—	45	6.0	—	—	—	—	—	—	—	—
Angola	6,701	3,407	1,533	1,181	48	6.4	18	42	85	1	—	—	—	NOP-FPLM
Cameroon	8,479	4,316	1,985	—	42	5.7	—	—	—	1	—	—	—	PRN-FPAV
Central African Rep.	2,221	1,132	524	—	42	5.5	—	—	—	—	—	—	—	PRN-FPAV
Chad	4,511	2,288	1,052	853	44	5.9	16	68	91	1	—	—	—	PRN-FPLM
Congo	1,557	790	356	254	45	6.0	20	32	74	—	—	—	—	NOP-FPAV
Equatorial Guinea	363	185	84	—	42	5.7	—	—	—	—	—	—	—	PRN-FPLM
Gabon	551	281	137	109	33	4.3	18	61	84	—	—	—	—	PRN-FPLM
Sao Tome and Principe	85	42	—	—	45	—	—	—	—	—	—	—	—	U
Zaire	29,313	14,910	6,859	—	46	6.1	—	—	—	1	—	—	—	NOP-FPAV
SOUTHERN AFRICA	32,089	16,191	7,415	—	39	5.2	—	—	—	—	—	—	—	—
Botswana	788	426	187	82	51	6.5	25	8	38	8	—	—	—	OP-DMR
Lesotho	1,342	675	309	211	30	5.4	20	22	76	—	—	—	—	OP-DMR
Namibia	1,009	508	229	132	44	5.9	22	10	50	—	—	—	—	U
South Africa	28,389	14,301	6,578	2,368	38	5.1	23	1	46	—	—	—	—	OP-DMR
Swaziland	556	282	126	—	47	6.4	—	—	—	—	—	—	—	OP-DMR
ASIA	2,562,654	1,256,090	620,717	—	28	3.9	—	—	—	—	—	—	—	—
SOUTHWEST ASIA	97,904	48,013	22,182	—	40	5.8	—	—	—	—	—	—	—	—
Bahrain	392	181	82	57	44	7.4	20	28	80	—	—	—	—	NOP-FPAV
Cyprus	628	316	163	100	19	2.1	24	4	39	—	—	—	—	NOP-FPAV
Gaza	438	—	—	—	53	—	—	—	—	—	—	—	—	U
Iraq	13,184	6,484	2,879	—	47	7.0	21	—	—	—	—	—	—	PRN-FPAV
Israel	3,881	1,938	904	600	25	3.5	23	8	53	—	—	—	—	PRN-FPAV
Jordan	3,190	1,558	687	488	46	7.0	20	28	72	22	6	14	2	NOP-FPAV
Kuwait	1,272	591	263	194	42	7.0	20	37	78	—	—	—	—	PRN-FPLM
Lebanon	3,161	1,570	826	479	35	4.7	23	13	48	53	33	23	1	NOP-FPAV
Oman	891	441	197	—	49	7.2	—	—	—	—	—	—	—	PRN-FPLM
Qatar	220	108	—	—	45	7.2	—	—	—	—	—	—	—	U
Saudi Arabia	8,224	4,065	1,813	—	49	7.2	—	—	—	—	—	—	—	PRN-FPLM
Syria	8,612	4,212	1,782	1,256	45	7.4	21	27	69	23	8	15	—	NOP-FPAV
Turkey	45,489	22,365	10,734	7,796	35	5.0	20	21	75	38	—	—	—	OP-DMR
United Arab Emirates	796	304	—	—	45	7.2	—	—	—	—	—	—	—	PRN-FPLM
Yemen, North	5,636	2,928	1,406	—	48	6.8	—	—	—	—	—	—	—	NOP-FPAV
Yemen, South	1,890	952	428	—	47	7.0	—	—	—	—	—	—	—	NOP-FPAV
MIDDLE SOUTH ASIA	937,959	453,321	215,781	—	37	5.5	—	—	—	—	—	—	—	—
Afghanistan	15,886	7,774	3,467	2,790	48	6.9	18	49	86	2	—	2	—	OP-ODMR
Bangladesh	90,646	43,844	19,642	16,764	46	6.3	16	72	93	8	3	4	1	OP-DMR
Bhutan	1,298	630	296	—	43	6.2	—	—	—	—	—	—	—	U
India	676,210	326,112	158,490	128,695	34	5.3	18	56	89	16	1	10	5	OP-DMR
Iran	38,455	18,950	8,546	6,736	44	6.3	18	45	85	24	1	23	—	NOP-FPLM
Maldives	148	69	—	—	50	—	—	—	—	—	—	—	—	U
Nepal	14,010	6,853	3,146	2,643	44	6.4	17	60	91	2	—	1	2	OP-DMR
Pakistan	86,462	41,866	18,337	13,689	45	6.3	20	38	75	5	1	3	1	OP-DMR
Sri Lanka	14,844	7,224	3,720	2,216	29	3.4	24	10	46	32	13	9	10	OP-DMR
SOUTHEAST ASIA	354,182	177,482	84,304	—	36	4.7	—	—	—	—	—	—	—	—
Brunei	196	92	43	27	28	5.1	22	14	55	—	—	—	—	U
Burma	34,416	17,328	8,244	5,384	39	5.5	21	21	61	—	—	—	—	NOP-FPLM
Dem. Kampuchea	6,000	2,998	1,329	—	33	4.7	21	16	68	—	—	—	—	PRN-FPLM
East Timor	755	371	175	—	44	6.1	—	—	—	—	—	—	—	U
Indonesia	144,332	72,829	35,541	24,462	35	4.1	19	32	73	26	3	23	0	OP-DMR
Laos	3,687	1,831	853	—	44	6.2	—	—	—	—	—	—	—	PRN-FPLM
Malaysia	14,008	6,930	3,347	2,112	31	4.4	22	16	56	33	9	20	4	OP-DMR
Philippines	47,748	23,617	10,793	6,400	34	5.0	23	11	49	37	21	12	4	OP-DMR
Singapore	2,391	1,172	669	376	17	1.9	24	5	35	71	9	41	21	OP-DMR
Thailand	47,347	23,769	11,099	6,939	32	4.5	22	18	58	52	8	27	17	OP-DMR
Vietnam	53,302	26,543	12,289	—	41	5.8	—	—	—	—	—	—	—	OP-DMR
EAST ASIA	1,172,609	577,274	298,450	—	18	2.3	—	—	—	—	—	—	—	—
China	975,108	478,250	247,735	—	18	2.3	—	—	—	—	—	—	—	OP-DMR
Hong Kong	4,774	2,322	1,194	690	17	2.6	24	3	32	72	8	45	19	NOP-FPAV
Japan	116,850	59,244	30,746	20,840	15	1.8	24	1	31	67	—	—	—	OP-ODMR
Korea, North	17,914	9,057	4,393	—	33	4.5	—	—	—	—	—	—	—	U
Korea, South	38,205	18,945	9,909	5,931	23	3.2	23	3	42	50	10	21	18	OP-DMR
Macao	282	137	67	31	31	—	26	2	28	—	—	—	—	U
Mongolia	1,669	833	383	—	37	5.3	—	—	—	—	—	—	—	U
Taiwan	17,807	8,486	4,412	2,647	25	3.1	23	6	44	65	—	52	13	OP-DMR
NORTH AMERICA	246,644	126,226	63,996	—	16	1.8	—	—	—	—	—	—	—	—
Canada	24,012	12,051	6,399	4,219	15	1.9	22	7	56	—	—	—	—	NOP-FPAV
United States	222,514	114,118	57,630	39,009	16	1.8	21	11	58	79	6	42	30	NOP-FPAV
LATIN AMERICA	360,275	180,027	84,512	—	34	4.5	—	—	—	—	—	—	—	—
MIDDLE AMERICA	90,644	45,013	20,211	—	38	5.3	—	—	—	—	—	—	—	—
Belize	162	81	—	—	40	—	20	27	64	—	—	—	—	U
Costa Rica	2,208	1,096	558	309	31	3.8	22	15	50	64	8	42	19	OP-DMR
El Salvador	4,759	2,369	1,049	602	40	6.0	19	20	56	34	3	13	18	OP-DMR
Guatemala	7,007	3,454	1,592	1,040	43	5.7	20	28	65	19	3	9	7	OP-DMR
Honduras	3,764	1,876	803	488	47	7.1	21	25	60	—	—	—	—	OP-DMR
Mexico	68,190	33,874	15,141	9,392	37	5.2	21	20	59	40	9	24	7	OP-DMR
Nicaragua	2,569	1,292	568	334	47	6.6	20	21	58	9	—	8	1	OP-DMR
Panama	1,938	958	457	274	28	4.1	20	23	57	54	7	25	22	OP-DMR
CARIBBEAN	30,175	15,094	7,305	—	28	3.8	—	—	—	—	—	—	—	—
Bahamas	237	120	54	30	22	3.5	22	10	50	—	—	—	—	U
Barbados	284	148	75	35	16	2.2	23	16	36	30	3	23	4	OP-DMR
Cuba	9,961	4,888	2,463	1,653	18	2.5	20	28	65	—	—	—	—	OP-ODMR
Dominica	80	42	17	10	21	—	22	20	47	—	—	—	—	U
Dominican Republic	5,430	2,687	1,241	742	37	5.4	20	22	59	31	5	14	12	OP-DMR
Grenada	98	52	20	12	27	—	21	22	45	—	—	—	—	U
Guadeloupe	334	169	84	34	17	3.2	26	3	26	—	—	—	—	U
Haiti	5,817	2,953	1,346	700	42	5.9	22	5	38	5	—	—	—	OP-DMR
Jamaica	2,172	1,108	496	274	29	3.7	21	23	51	38	2	28	8	OP-DMR
Martinique	327	165	82	29	15	3.0	26	2	18	—	—	—	—	U
Netherland Antilles	251	129	64	26	29	3.1	25	3	28	—	—	—	—	U
Puerto Rico	3,505	1,793	952	581	23	2.4	22	11	44	—	—	—	—	OP-DMR
St. Lucia	124	66	27	15	35	—	21	18	46	—	—	—	—	U
Trinidad and Tobago	1,169	573	296	168	25	2.6	22	17	49	44	9	33	2	OP-DMR
TROPICAL SOUTH AMERICA	198,163	99,168	46,807	—	36	4.6	—	—	—	—	—	—	—	—
Bolivia	5,345	2,710	1,231	738	44	6.8	22	15	55	—	—	—	—	PRN-FPAV
Brazil	121,967	61,152	28,803	16,210	36	4.4	23	12	47	—	—	—	—	NOP-FPAV
Colombia	26,745	13,330	6,571	3,444	29	3.9	22	13	47	46	9	29	8	NOP-FPAV
Ecuador	8,023	4,007	1,807	1,058	42	6.3	21	18	55	6	—	6	0	NOP-FPAV
Guyana	859	429	209	125	28	3.9	20	25	59	31	3	19	9	NOP-FPAV
Paraguay	3,253	1,627	734	383	39	5.8	22	11	44	24	4	17	3	NOP-FPAV
Peru	17,581	8,756	4,080	2,414	40	5.3	22	16	53	31	17	12	3	NOP-FPAV
Suriname	389	201	80	—	30	—	—	—	—	—	—	—	—	U
Venezuela	13,930	6,924	3,316	1,601	36	4.9	20	16	47	42	5	34	3	NOP-FPAV
TEMPERATE SOUTH AMERICA	41,293	20,752	10,189	—	24	2.9	—	—	—	—	—	—	—	—
Argentina	27,085	13,571	6,555	3,921	26	2.9	23	10	42	—	—	—	—	PRN-FPLM
Chile	11,276	5,691	2,942	1,571	21	3.0	23	9	42	—	—	—	—	OP-ODMR
Uruguay	2,932	1,491	692	—	21	2.7	—	—	—	—	—	—	—	PRN-FPAV
EUROPE	484,234	247,984	118,757	—	14	2.0	—	—	—	—	—	—	—	—
NORTHERN EUROPE	81,827	41,635	19,110	—	13	1.8	—	—	—	—	—	—	—	—
Channel Islands	132	68	30	20	11	—	22	9	53	—	—	—	—	U
Denmark	5,136	2,597	1,228	782	12	1.7	23	2	42	67	13	54	—	NOP-FPAV
Finland	4,774	2,466	1,228	733	14	1.7	23	4	41	77	23	54	—	PRN-FPAV
Iceland	228	113	57	33	19	2.3	22	3	46	—	—	—	—	U
Ireland	3,292	1,643	725	304	22	3.4	24	2	31	—	—	—	—	NOP-FPLM
Norway	4,087	2,060	927	599	13	1.8	22	5	48	—	—	—	—	NOP-FPAV
Sweden	8,313	4,187	1,901	1,071	11	1.7	26	1	24	—	—	—	—	NOP-FPAV
United Kingdom	55,759	28,448	13,001	9,192	12	1.7	21	11	62	71	5	60	5	NOP-FPAV
WESTERN EUROPE	152,947	78,720	37,313	—	12	1.6	—	—	—	—	—	—	—	—
Austria	7,497	3,940	1,797	1,227	11	1.6	22	6	49	—	—	—	—	NOP-FPAV
Belgium	9,855	5,007	2,378	1,667	12	1.7	21	7	59	76	65	11	—	NOP-FPAV
France	53,634	27,331	12,873	8,363	14	1.9	23	5	49	82	28	43	—	PRN-FPAV
Germany, West	61,132	31,912	14,998	10,098	9	1.4	22	6	51	—	—	—	—	NOP-FPAV
Luxembourg	354	178	86	58	11	1.5	21	6	54	—	—	—	—	PRN-FPAV
Netherlands	14,115	7,092	3,553	2,378	13	1.6	22	4	52	64	5	55	4	NOP-FPAV
Switzerland	6,307	3,231	1,586	1,001	11	1.5	23	4	44	—	—	—	—	NOP-FPAV
EASTERN EUROPE	109,501	56,174	26,964	—	18	2.3	—	—	—	—	—	—	—	—
Bulgaria	8,867	4,451	2,128	—	16	2.3	—	—	—	—	—	—	—	PRN-FPAV
Czechoslovakia	15,359	7,856	3,676	2,608	18	2.4	21	8	63	66	42	24	—	PRN-FPAV
Germany, East	16,726	8,881	4,130	2,793	14	1.8	21	6	62	—	—	—	—	PRN-FPAV
Hungary	10,752	5,519	2,589	1,864	16	2.2	21	15	64	73	22	51	—	PRN-FPAV
Poland	35,525	18,188	9,130	5,908	19	2.3	22	4	50	57	44	13	—	PRN-FPLM
Romania	22,272	11,279	5,324	3,967	20	2.6	20	21	73	—	—	—	—	PRN-FPLM
SOUTHERN EUROPE	139,959	71,455	35,370	—	15	2.3	—	—	—	—	—	—	—	—
Albania	2,684	1,324	656	—	30	4.2	—	—	—	—	—	—	—	PRN-FPLM
Greece	9,551	4,865	2,281	1,505	16	2.3	25	11	47	—	—	—	—	PRN-FPLM
Italy	57,182	29,173	13,770	8,836	13	1.9	23	6	43	—	—	—	—	NOP-FPAV
Malta	350	183	97	54	17	2.0	24	3	33	—	—	—	—	NOP-FPLM
Portugal	9,936	5,217	2,520	1,522	17	2.5	23	5	39	—	—	—	—	NOP-FPAV
Spain	37,806	19,311	9,057	5,437	17	2.6	24	3	31	47	30	17	—	NOP-FPAV
Yugoslavia	22,364	11,339	5,805	4,048	17	2.2	21	16	62	59	49	10	—	PRN-FPAV
USSR	265,712	141,625	68,830	—	18	2.4	—	10	56	—	—	—	—	PRN-FPAV
OCEANIA	22,839	11,299	5,559	—	20	2.8	—	—	—	—	—	—	—	—
Australia	14,590	7,264	3,618	2,471	16	2.1	22	9	62	72	25	47	—	NOP-FPAV
Fiji	630	312	167	108	27	4.0	22	12	61	40	6	18	16	OP-DMR
French Polynesia	147	70	33	15	—	—	26	4	28	—	—	—	—	U
New Caledonia	143	69	33	19	—	—	22	9	51	—	—	—	—	U
New Zealand	3,153	1,574	781	524	16	2.2	21	10	60	—	—	—	—	NOP-FPAV
Pacific Islands	143	69	29	17	—	—	22	18	59	—	—	—	—	U
Papua-New Guinea	3,181	1,528	706	—	41	6.0	—	—	—	—	—	—	—	OP-DMR
Samoa, Western	157	76	36	22	37	5.8	22	9	54	—	—	—	—	U
Solomon Islands	231	109	50	32	41	6.2	22	15	57	—	—	—	—	U

FOOTNOTES:

[1] The *Data Sheet* lists all countries which are members of the United Nations (UN) and non-member countries with a population over 125,000. Classification of "more developed" and "less developed" regions follows the latest (1979) UN practice. The "more developed" regions comprise all of Europe, North America (Canada and the United States), Australia and New Zealand in Oceania, Japan in Asia, and the USSR. "Less developed" regions comprise all other countries.

Regional and sub-regional totals take into account small areas not listed on the *Data Sheet*. The rates are weighted averages for countries for which data are available. Since family planning data are obtainable for relatively few countries, these rates are not estimated for regions or sub-regions. The totals may not equal the sums of their parts because of independent rounding.

[2] The mid-1980 total population estimates as well as birth rates and total fertility rates are taken from the *1980 World Population Data Sheet* of the Population Reference Bureau, Inc.. For sources and procedures of estimating these rates see the relevant notes on the *1980 Data Sheet*.

[3] The mid-1980 female population for each country has been estimated by applying to the mid-1980 population figures, given in the first data column, the 1975-80 sex-ratios, obtained from the United Nations. (*World Population Trends and Prospects by Country, 1975-2000: Summary Report of the 1978 Assessment*, ST/ESA/SER.R/33, United Nations, New York, 1979.)

[4] The mid-1980 estimates of females in the reproductive ages 15-49 are derived by multiplying the proportion of women in the age group 15-49 obtained from the *1978 UN Assessment Data* by the 1980 female population given in column 2.

[5] For a majority of the countries, the marital status distribution available from the latest census forms the basis for estimating the number of women age 15-49 currently in union. In countries where data for consensual or customary union were shown separately, they have been included in the currently married figures. In some cases, mostly in Francophone Africa, survey data are used to estimate the number of women in union. Marital status distributions obtained for most of the countries are for the period 1970-78. For a few countries which have not conducted a census or survey since 1970, data pertain to 1960-69. A dash (—) indicates that there are no data available.

The female population 15-49 given in column 3 is multiplied by the proportion of women currently in union available from census or survey data for each country, to obtain the estimated number of women in union age 15-49. Thus, although the estimates are for the mid-year 1980, the implied pattern is that of the recent past.

Sources for marital status data are: United Nations, *Demographic Yearbooks, 1968 and 1976*, and for countries with more recent censuses not included in the *Demographic Yearbooks*, data were compiled at the Population Reference Bureau.

[6] These are directly calculated from the marital status data obtained from the census or survey of each country and pertain mostly to the 1970-78 period. The estimates, therefore, should not be taken as reflecting the current pattern in nuptiality. Singulate mean age at marriage is calculated by Hajnal's method. (John Hajnal, "Age at Marriage and Proportion Marrying", *Population Studies*, (London), 7(2), November 1953.)

[7] Data on percent of women in union age 15-49 currently using any method of contraception are available for only about 60 countries. In most cases, the data are from recent surveys such as World Fertility Surveys or Contraceptive Prevalence Surveys and other national Knowledge, Attitude and Practice (KAP) surveys. In the case of a number of African countries, the contraceptive prevalence rate is shown as 1%. This is a token of very little family planning activity or use in those countries. The evidence of this is based on studies undertaken by J.C. Caldwell as well as others.

[8] Traditional methods include rhythm, withdrawal, abstinence and any other folk methods which women report.

[9] Other reversible methods include oral pills, injectables, intra-uterine devices (IUD), foam tablets, diaphragm, spermicides, jelly cream, and condom.

[10] Sterilization refers to both male and female sterilizations.

[11] The codes used to signify the government position on family planning are as follows:

- OP-DMR: Official policy to reduce population growth for demographic reasons; support family planning to implement this policy.
- OP-ODMR: Official policy to support family planning for other than demographic reasons, such as health, and human rights.
- NOP-FPAV: No official policy or statement on family planning or a stated policy of non-intervention; services freely available from government centers or private clinics.
- NOP-FPLM: No official policy or statement on family planning or a stated policy of non-intervention; services very limited or restricted.
- PRN-FPAV: Official pro-natalist statements or policies, yet family planning available privately.
- PRN-FPLM: Official pro-natalist statements or policies and very restricted or no family planning services.
- U: Unknown

The codes are based on the information compiled by the UN and the International Planned Parenthood Federation (IPPF). (United Nations, Department of Social Affairs, *World Population Trends and Policies, 1977 Monitoring Report*, Vols. I & II, Population Studies No. 62, ST/ESA/SER.A/62 and ST/ESA/SER.A/62 ADD.1, United Nations, New York, 1979; and the IPPF *Family Planning Policies – 1979 Wall Chart*).

Population Reference Bureau, Inc., 1337 Connecticut Avenue, N.W., Washington, D.C. 20036, U.S.A. This data sheet was developed from data available as of March 1980 from numerous agencies, institutions, and individual countries, in consultation with independent experts, and with support of the U.S. Agency for International Development. Prepared by Leela Visaria.

PRRC emerging trends

Jan. 80

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40% ATTEND CHURCH IN TYPICAL WEEK

PRINCETON, N.J. – Four in 10 adults nationwide attended church or synagogue in a typical week of 1979.

While considerable stability is noted in the average attendance figure for recent years (41% attended on the average in 1978), the trend reveals an overall gradual decline in attendance since 1958 when a peak in church attendance was recorded. That year 49 percent attended in a typical week.

Sharp differences are noted by age. Approximately one-third of young adults, 18 to 20, attended church or synagogue weekly in 1979. The proportion drops sharply among adults, 21-24, with about one-fourth attending church services in an average week.

A gradual increase then begins as young adults marry and raise families, with the proportion increasing steadily as persons become older, not tapering off until 70 or older. A high proportion of the older members of society continue to attend worship services. In fact, a Gallup study of persons 95 and older showed that as many as one-fourth attend weekly.

Midwest Has Best Attenders

Persons living in the Middle West (and particularly the West Central States) are most likely to attend frequently. Attendance is lowest in the Rocky Mountain and Pacific states.

Formal observance of religion – at least in terms of attendance at worship services – does not decline as the level of schooling increases, as sometimes is the popular notion.

Attendance Among Jews Shows Decline

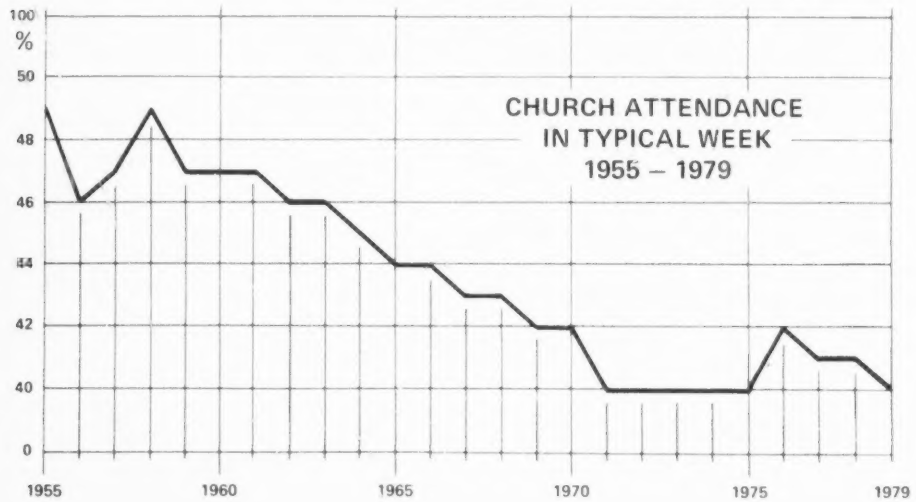
About half of Catholics (52 percent) attend weekly, matching the percentage recorded for the 1978 audit. The Protestant figure also remains the same (40 percent), while the percentage for Jews has declined from 27 to 20 percent.

The findings reported today emerge from annual Gallup audits of church attendance. To estimate the average attendance during 1979 surveys of representative samples of the adult population were made in eight selected weeks during the year. A total of more than 12,000 adults, 18 and older, were interviewed in person in more than 300 scientifically-selected locations. This question was asked:

"Did you yourself happen to attend church or synagogue in the last seven days?"

Following is the national trend since 1955, when these audits of church attendance were started on an annual basis. High points were recorded in 1955 and again in 1958, when 49 percent attended in a typical week.

1955	49
1956	46
1957	47
1958	49
1959	47
1960	47
1961	47
1962	46
1963	46
1964	45
1965	44
1966	44
1967	43
1968	43
1969	42
1970	42
1971	40
1972	40
1973	40
1974	40
1975	40
1976	42
1977	41
1978	41
1979	40



Comparison With Non-Evangelicals

Focus on the Evangelical in U.S.

The Gallup Organization and the Princeton Religion Research Center recently completed a survey for *Christianity Today* comparing evangelicals with non-evangelicals. The study examined attitudes and opinions on a wide variety of religious, economic, and political issues. The following article is reprinted from *Christianity Today* (December 21, 1979).

- More evangelicals are female (62 percent) than male.
- One-fourth of them have completed college, while nearly one-fifth have a grade school education only.
- Nearly half (43 percent) live in the South, about one-fourth in the Midwest, and of the remainder, 15 percent live in the West and 17 percent in the East. Half live outside of metropolitan areas; nearly four in ten live in towns with less than 2,500 people.
- Roughly one in ten are professional or business people, while one-fourth do manual labor. By income, they are evenly divided between low, middle, and upper brackets, although 16 percent earn less than $5,000 per year. Fifteen million are not "working" – such as housewives, students, retirees.
- Nearly three-fourth are married; only 5 percent are divorced or separated. Nearly half have children in their households.
- Slightly less than half read the Bible every day; about one in five reads it weekly; around one-fifth read it two or three times a week – in short, approximately 85 percent read it at least weekly.
- They believe, by almost an eight-to-one margin, that God created Adam and Eve to start human life.
- Almost all (92 percent) are church members and nearly half give beyond the 10 percent tithe of their income to churches and religious organizations.
- More than one-third attend church at least twice per week, and eight out of ten attend church at least weekly.
- One out of five talk to others about their faith daily or more often, while nearly half do so at least once a week.

* * * * *

Among the more Surprising facts:

- Nearly four million of the total 31 million are Roman Catholics.
- More than one-third consider themselves Pentecostal or charismatic Christians. Of these, three-fifths (62 percent) have never spoken in tongues.
- Only six in ten can correctly identify. "Ye must be born again" as the words of Jesus to Nicodemus.
- Only half can name five of the Ten Commandments.
- Fifty-seven percent say their life-changing religious experience was "gradual," not "sudden."
- Almost three in ten do not think of the devil as a personal being.
- More than one in five live in large cities (pop. 500,000 or over), but only 16 percent live in the suburbs. Three in ten live in central city areas.
- About half again as many are Democrats as are Republicans. (This finding perhaps surprises northern evangelicals who tend to identify Christians as Republicans.)
- Nearly eight out of ten evangelicals affirm to having had a life-changing religious experience. Of these, only 2 percent say this experience did *not* involve Jesus Christ, and less than 1 percent say this experience is *not* important now.

* * * * *

Facts about the General public

- One of every five adults 18 years old and over – 31 million persons – is an evangelical.
- Almost one in five adults (19 percent) considers himself or herself Pentecostal or charismatic, but of those 29.4 million persons, 23.5 million have *not* spoken in tongues.
- Better than one-third of the adult population have had a life-changing religious experience. For 50 million people, this experience involved Jesus Christ, and for 39.5 million people this was a conversion that included asking Christ to be personal Savior.
- Almost half – 69 million people 18 and over – are hoping to go to heaven only because of their personal faith in Jesus Christ.
- More than eight of every ten persons believe Jesus Christ is divine.
- Sixty-five million adults believe the Bible is inerrant.
- Fifty million go to the Bible first to test their own religious beliefs.
- Seven out of ten adults believe the devil is either a personal being (34 percent), or an impersonal force that influences people to do wrong (36 percent).
- Half of the adults in the U.S. believe God created Adam and Eve to start the human race.
- A whopping 84 percent – more than eight of every ten people – believe the Ten Commandments are valid today.
- More than 100 million adults are members of a church or synagogue.
- Almost everyone (94 percent) believes in God or in a universal spirit.
- Nearly 40 million go to church weekly and 17 million go more than once a week.
- Only 11 percent read the Bible every day, compared to 10 percent who read it weekly and 7 percent monthly. Thirty-seven million adults never read the Bible.
- Fewer than three in ten correctly identify "Ye must be born again," as the words of Jesus to Nicodemus.
- Fewer than half (42 percent) can name at least five of the Ten Commandments.
- Barely over one-tenth of the public tests religious beliefs *first* by what the church says.

As Nation Enters 1980's

10 Key Trends in Religion in U.S.

Following is a summary of 10 key trends we are noting in the religious and spiritual lives of Americans, as indicated by numerous national surveys conducted in 1979 by the Gallup Organization, Inc., the Gallup Poll, the Gallup Youth Survey and the Princeton Religion Research Center:

1. An intensive spiritual search and a desire for inward and individual spiritual growth.

2. A proliferation of religious groups to answer these spiritual needs – a clear warning to established churches that are sometimes perhaps ill-equipped to deal with religious experience.

3. A blurring of boundaries between various faiths and denominations.

4. The influence of Charismatics and Pentecostals which is being felt across denominational lines.

5. A growing interest in interfaith dialogue.

6. A decline in the growth of most of the largest Protestant denominations and the growth and revitalization of the Evangelical churches, notably the Southern Baptist Church.

- Not only has there been a decline in church membership for many churches, but attendance among certain denominations is on the decline.
- Furthermore, the percentage of persons who have had religious training has declined sharply over the last quarter-century.
- In addition, the proportion of persons who say they have no religious preference has increased from two percent in 1966 to eight percent in our latest surveys – a four-fold increase.

7. An increase in secularity: Far fewer today than in earlier years, for example, believe religion can answer all or most of today's problems.

8. An increase in religiosity, described by Martin Marty as "a diffusion of religion into the larger culture."

9. At the same time, basic beliefs remain intact. Even those who are not church members are surprisingly orthodox in their Christian beliefs. The high level of belief in the U.S. is in sharp contrast to the situation in Western Europe, for instance.

10. While basic beliefs remain intact, a growing gap is noted between believing and belonging to a church.

How can these disparate trends be pieced together into a coherent picture? The survey data reported indicate that while we are continuing to hold to basic beliefs these are being eroded by the secularizing effects of society. And while there is an intense search for spiritual moorings, churches in many instances appear unprepared to answer these spiritual needs.

Focus on Youth

Teens Endorse Traditional Social Values

PRINCETON, N.J. – The Puritan ethic in America hasn't died – it's just gone to high school.

According to the latest Gallup Youth Survey, this country's teen-agers strongly endorse such fundamental values as respect for authority, emphasis on traditional family ties, and plain hard work.

In a wide-ranging survey of attitudes toward possible social changes, the teens voted for law-and-order, motherhood and apple pie almost all the way.

They approved emphasis on self-expression and technological improvements, endorsed decreased emphasis on money, and rejected more acceptance of marijuana, all by a wide margin.

Indeed, the only near-even split came with a question about the possibility of more acceptance of sexual freedom. Forty-eight percent of the teens said they favor such acceptance, while 44 percent rejected such a trend.

The largest single concensus came on the question of more respect for authority, which was welcomed by fully 87 percent of the teens, and rejected by only nine percent (four percent of the teens were unsure of their feelings on the question).

The questions on authority, family, self-expression and technological advancements got heavy backing from all groups of teen-agers, to pretty much the same degree, regardless of sex, age, race or their parents' occupational or educational background.

There were notable exceptions, however, when it came to other potential social changes measured in the survey.

Teen boys, the poll found, would welcome more acceptance of sexual freedom to a much greater extent than would teen-age girls. The feelings of boys and girls were relatively similar on other questions in this survey, but while 58 percent of the boys advocated more sexual freedom, only 39 percent of the girls felt the same.

As was mentioned above, most teens applauded the virtues of hard work. But continued emphasis on work received far less support from non-white teens as a group, from teens of all races whose parents did not go to college, and from those whose parents work at manual labor.

The poll found that teenagers who have tried marijuana, who smoke cigarettes, or who drink alcoholic beverages – predominantly older teens of both sexes – are considerably more likely to reject traditional social values in general than are their teen counterparts who don't use these substances.

For example, 63 percent of marijuana users endorse greater sexual freedom, compared with only 38 percent of non-users.

The poll also found that students of above average academic standing were somewhat more likely to endorse the traditional values in question than were their average of below-average classmates.

Highlights of the findings, based on telephone interviews with a representative national cross-section of more than 1,000 teen-agers, ages 13-18, are shown in the accompanying charts.

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SOCIAL CHANGES TEENS WOULD WELCOME

	Would welcome	Would not welcome	Not sure
MORE respect for authority	87%	9%	4%
MORE emphasis on self-expression	82	11	7
MORE emphasis on traditional family ties	80	16	4
MORE emphasis on technological improvements	78	15	7
LESS emphasis on money	63	31	6
MORE acceptance of sexual freedom	48	44	8
LESS emphasis on working hard	28	69	3
MORE acceptance of marijuana usage	24	72	4

SOCIAL CHANGES TEENS WOULD WELCOME
(By groups)

	More authority	More self-expression	More family ties	More technology
NATIONAL	87%	82%	80%	78%
Boys	87	81	78	80
Girls	89	84	83	77
Both sexes:				
13 - 15 years old	89	77	81	76
16 - 18 years old	87	87	79	81
Academic standing:				
Above average	89	84	84	81
Average or below	86	81	76	76
White-collar background	87	85	80	78
Blue-collar background	89	82	82	79
East	82	83	76	82
Midwest	88	81	82	79
South	92	85	82	78
West	86	80	80	74

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PRRC emerging trends

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68% OF ADULTS ARE CHURCH MEMBERS

PRINCETON, N.J. -- The latest Gallup Audit of Church Membership reveals that 68 percent of U.S. adults classify themselves as members of a church or synagogue.

This figure is based on in-person interviews with 10,926 adults, 18 and older, interviewed in seven national surveys during 1979.

It is important to bear in mind that the percentages given here are self-classifications and represent the proportion of people who say they are members of a church and may include some who are not actually on the rolls of a local church. It is also important to bear in mind that adherents of certain faiths -- for example, the Roman Catholic Church and the Eastern Orthodox Church -- are considered to be members at birth.

74% OF WOMEN ARE MEMBERS

Most likely to say they are members of a church are women (74 percent), non-whites (73 percent), adults 50 years of age and older (75 percent), persons living in the Midwest (72 percent) and South (74 percent), married persons (72 percent) and households with four children or more (76 percent).

Little difference is found on the basis of formal education, with 67 percent of persons with a college background saying they are members compared to 68 percent among those with only a high school background and 71 percent among those with only a grade school background.

As perhaps would be expected, demographic patterns for church membership closely parallel patterns for church attendance. As determined by the latest Gallup Audit of Church Attendance, the most regular attenders, for example, are found among women, non-whites, older adults, persons living in the Midwest and South, and Catholics.

The highest proportion of members (85 percent) is found among persons who are affiliated with the Church of Jesus Christ of the Latter-day Saints (Mormans).

The next highest level of membership (79 percent) is found among those who are affiliated with the United Church of Christ (or Congregationalist or Evangelical and Reformed) and among the Lutheran group of churches.

TREND SINCE 1965

The proportion of U.S. adults describing themselves as church members has trended downward since 1965, when 73 percent said they were members. It is important to note, however, that while overall church membership for all faiths has been on the decline, certain denominations (primarily those in the evangelical group) have reported membership gains in recent years.

Following is the question asked to measure church membership on the basis of self-classification:

"Do you happen to be a member of a church or synagogue, or not?"

The results that follow are based on an average of the results of surveys taken in seven selected weeks during 1979:

CHURCH MEMBERSHIP
(Self-classifications)

Major faith groupings:

Catholics	78%
Protestants	73
Eastern Orthodox	72
Jews	37

Protestants in detail:

Church of Jesus Christ of the Latter-day Saints	85%
United Church of Christ (or Congregationalist or Evangelical and Reformed)	79
Lutheran	79
American Lutheran Church	85
Lutheran Church in America	85
Missouri Synod Lutheran	84
Other Lutheran	71
Lutheran (don't know which denomination)	60
Christian Church (Disciples of Christ)	78
Methodist	75%
A.M.E. Church	88
A.M.E. Zion Church	82
United Methodist Church	79
Other Methodist	64
Methodist (don't know which denomination)	61
Baptist	74%
The National Baptist Convention, U.S.A., Inc.	94
Southern Baptist Convention	80
The National Baptist Convention of America	73
American Baptist Churches	71
Baptist (don't know which denomination)	63
Episcopalians	71%
Presbyterian	69%
Presbyterian Church in the U.S.	74
Other Presbyterian	73
United Presbyterian Church in the U.S.A.	71
Presbyterian (don't know which denomination)	57

continued on page 2

continued from page 1

By demographics:

National	68%
New England	63
Middle Atlantic	66
East Central	69
West Central	77
Southeast	72
Southwest	78
Rocky Mountain	69
Pacific	55

Summary:

East	66
Midwest	72
South	74
West	58
18 years old	69
19 years old	57
20 years old	56
21-24 years	55
25-29	59
30-34	67
35-39	69
40-44	72
45-49	68
50-59	75
60-69	76
70 and over	75

Summary:

18-29 years	58
30-49 years	59
50 and over	75
College, complete	68
College, incomplete	67
Technical, trade or business school	74
12th grade	69
9-11 grade	62
8th grade	72
5-7 grade	67
4th grade or less	75

Summary:

College	67
High School	68
Grade school	71
Men	62
Women	74
White	68
Non-white	73
Married	72
Single	54
Divorced	56
Separated	56
Widowed	77
Households with one child under 18	67
With two children	72
With three	72
Four or more	76

MANY INTERESTED IN CAREER IN RELIGION

PRINCETON, N.J. – Although certain faiths and denominations have in recent years suffered a loss in clergy and persons in the religious orders, a great deal of interest is nevertheless found among American adults in a career in religious work of some kind.

A just-completed Gallup survey reveals that six percent of persons 18 and older – a projected nine million adults – say they are interested in either the full-time ministry or in some other form of religious work as a career.

Of particular interest is the finding that older adults (50 and older) show the greatest interest, with nine percent indicating a desire to have a career in the field of religion.

It should also be noted that persons who are widowed, divorced or separated express considerable interest in entering an occupation in the area of religion. About equal interest is found among men and women and among Protestants and Catholics.

Other Gallup surveys have indicated that relatively few Americans actually plan to enter the formal clergy (for example, one percent of college students and less than one percent of teenagers). Yet the current survey findings suggest a considerable interest in other non-clerical types of careers in the field of religion. Indeed, the findings would seem to indicate that organized religion should develop a whole new range of religious ministries to tap the impressive interest found in a career in religion among persons of all ages. And efforts to do so might be most fruitful if done on an ecumenical, interfaith and interdenominational basis.

Two powerful forces in society are the will to believe and the desire to serve society in some fashion. It clearly behooves organized religion to bring these two powerful forces together and develop new and meaningful careers for lay persons in the field of religion.

In addition, further survey research would seem necessary to determine the likely response on the part of the public to any new set of ministries or careers that might be considered.

Following are the percentages of adults (18 and older) indicating an interest in the full-time ministry or in religious work as a career, based on a nationwide Gallup survey conducted in February.

Percent of Adults Indicating Interest in Religious Work as Career

Nationwide	6%
18-24 years	4
25-29 years	5
30-49 years	5
50 and older	9
Married	7
Single	4
Widowed	7
Separated	5
Divorced	6
Men	6
Women	7
Protestants	7
Catholics	7

READER'S RESPONSE COLUMN

The editors of *Emerging Trends* invite readers to send us your suggestions for areas to be surveyed. We also welcome your observations on items that have appeared in Emerging Trends.

Religion Seen Gaining Strength in Canada

(The following report is reprinted from Canadians Speak Out, published by The McNamara Press, Toronto, Canada, and based on surveys conducted by the Canadian Gallup Poll, Ltd. (between November, 1970 and October, 1979.)

According to much of the conventional wisdom of social commentators, the 1970s has been the decade of "the Me Generation." They argue in recent years institutions such as governments, universities and churches have lost much of their prestige and influence. As a result, people have become increasingly self-centered, concerned more with their own personal comfort and happiness than with working to improve their society.

Although it is not difficult to find evidence to support this view, the prophecies of decadence and doom appear to be premature. The present state of religion in Canada is a case in point. While a majority of Canadians agree that the influence of religion "as a whole" is on the decline, it should be noted that the portion of the population which holds that view has grown smaller over the past decade – from 68% to 53%. Protestants, in particular, appear to be increasingly optimistic about the place of religion in Canadian life. In 1968, only one-in-ten thought that the influence of religion was increasing; eleven years later, 28% feel that way. A growing minority of Roman Catholics share this confidence. In support of their view, the minority could point to a Gallup Poll conducted in July 1979 which discovered that churches are highly respected institutions in Canada. Six out of every ten Canadians interviewed, in fact, said they had a "great deal" of confidence in organized religion. Only 38% were willing to say the same about the House of Commons, and an even smaller percentage of Canadians expressed strong confidence in corporations, political parties and labour unions.

Although religion in Canada may be showing signs of renewed vitality, it still has a lot of lost ground to recover. Since the end of World War II, regular church attendance in Canada has been declining steadily. In 1946, two out of every three Canadians interviewed by the Gallup Poll or synagogue in the previous seven days. Two decades later, the figure was down to 55%, and by 1978, it had slipped to 35%. Most of this drop can be attributed to a decline in attendance by Roman Catholics. Between 1965 and 1978, the percentage of Catholics who had gone to mass in the previous week fell from 83% to 46%. Regular attendance by Protestants, by contrast, declined only slightly in the same period.

It seems likely that at least part of the drop-off in Catholic church-going was the result of unhappiness with the liturgical changes instituted by Vatican II; opposition to Pope Paul VI's stand on birth control may have also been a factor. If so, the discontent appears to have eased in the past year, possibly because of the election of the new Pope. In 1979, the number of Catholics who said they had gone to church in the previous week rose by 7 percentage points, the first significant increase in well over a decade (5.3).

In November 1978, a shocked world learned of the mass suicide of the members of the People's Temple, American religious cult based in Jonestown, Guyana. The tragedy focused public attention on the proliferation in recent years of small and exotic religious groups which have attracted many young people to their ranks.

Following the deaths in Jonestown, there were calls for greater government supervision over such groups, and these seem to have had the backing of a majority of Canadians. In a survey conducted in January 1979, 51% of those interviewed thought that increased government supervision was a good idea, while 25% saw no need for a change; another 15% felt that government supervision should actually be decreased. Support for greater government intervention was strongest among older Canadians, women and persons with little formal education.

If, however, Canadians tend to be suspicious of cults, they are less sceptical when it comes to psychic phenomena. Over half of the people interviewed by the Gallup Poll in January 1979 said they believed in E.S.P. (Extra Sensory Perception) and 44% believed in precognition (that is, that they can predict something will happen before it actually does). Only about a quarter of them, by contrast, acknowledged a belief in astrology. As in the case of cults, scepticism was greater among older Canadians, particularly those over 50 years of age.

When analyzed according to sex and education, however, a different pattern emerges. Women are more likely than men to believe in E.S.P. and precognition, and more surprisingly, belief in these phenomena increases with the level of formal education. Almost two-thirds of those with post-secondary education believe in E.S.P., compared with only 26% of those with a primary education. A similar divergence occurs when precognition is mentioned. Only on the subject of astrology do the two groups agree; less than a quarter of them believe in it.

8 IN 10 FAVOR SEX EDUCATION IN SCHOOLS

PRINCETON, N.J. – Widespread concern over teenage pregancies is reflected in the sharply increasing number of Americans who favor sex education in the schools, including discussion of birth control. In addition, a majority would favor making birth control devices available to teenagers.

In the most recent Gallup survey on the subject, 77 per cent of the public favored the teaching of sex education in the schools – a significant increase over the 65 per cent figure recorded in 1970.

When those who approved of teaching sex education were asked if they would approve if these classes included discussion of birth control, nine in 10 responded affirmatively – a proportion representing 69 per cent of the total public. This figure also is a marked increase over the 36 per cent figure recorded in 1970.

Teens Oppose Legalizing Marijuana

PRINCETON, N. J. – America's teenagers, who seem to learn early that some actions in society are not exactly condoned but are merely overlooked, exhibit pretty much that same attitude toward marijuana by their peers, according to the latest Gallup Youth Survey.

The poll found that while teens overwhelmingly oppose the legalization of marijuana use, they soften considerably when asked if possession of small amounts of the drugs should be treated as a crime.

Nationally, fully 65 percent of the teens oppose legalization of marijuana, but on the question of whether possession of small amounts should be a crime, the breakdown is almost 50-50.

Indeed, every teen subgroup opposes legalization, but those very same groups also oppose – by a small margin – the treatment of possession as a crime.

Only two regular subgroups – Southern teens and young teens, ages 13-15 – are in favor of treating possession of small amount of marijuana as a crime.

But another interesting distinction emerges when teens are divided into two other subgroups – those who have tried marijuana and those who have not.

Those who have tried marijuana oppose treating possession as a crime, as might be expected, but they also become the only subgroup which favors the legalization of marijuana use. Still, it is important to note that even among teens who have used the drug, more than four out of 10 say marijuana should not be legalized.

Conversely, teens who have not smoked marijuana not only oppose legalization by a dramatic 81 to 16 percent, but they also take a more conservative stand than their peers, by saying that even possession of small amounts of marijuana should be treated as a crime.

In the same poll, about four out of 10 teens said they have tried marijuana, virtually the same number who had used the drug in a 1978 survey. Similarly, 27 percent of those who had smoked pot did so within the week prior to being interviewed and 39 percent had smoked within the month, findings which also were almost identical to the 1978 survey results.

And, as was true in 1978; more than half of the 16-18-year-old teens have used marijuana, while only one-fourth of the younger teens have.

Generally, the poll showed, teens who are average or below average academically are more apt to have tried marijuana than their above-average classmates, and teens from white-collar households are more likely to have smoked pot than those from blue-collar homes.

And, teens in the East are more likely to have tried marijuana than those in other parts of the country – a departure from the 1978 poll, in which Western teens had sampled pot in greater numbers than teens in other geographic regions.

Some highlights of the latest poll, based on telephone interviews with a representative cross-section of more than 1,000 teen-agers, are shown in the accompanying charts.

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SHOULD MARIJUANA BE LEGALIZED?

	Yes	No	Not Sure
NATIONAL	32%	65%	3%
Boys	33	63	4
Girls	31	66	3
Both sexes:			
13-15 years old	24	72	4
16-18 years old	39	58	3

SHOULD POSSESSION BE A CRIME?

	Yes	No	Not Sure
NATIONAL	45%	52%	3%
Boys	44	53	3
Girls	45	53	2
Both sexes:			
13-15 years old	53	44	3
16-18 years old	37	60	3
Academic standing:			
Above average	48	49	3
Average or below	41	57	2
White-collar household	43	55	2
Blue-collar household	46	51	3
East	35	64	1
Midwest	45	51	4
South	54	44	2
West	42	54	2
Have tried marijuana	17	81	2
Haven't tried marijuana	65	32	3

HAVE TRIED MARIJUANA

	1979	1978
NATIONAL	41%	39%
Boys	44	43
Girls	39	35
Both sexes:		
13 - 15 years old	25	26
16 - 18 years old	55	52
Academic standing:		
Above average	35	36
Average or below	47	43
White-collar household	44	41
Blue-collar household	38	38
East	51	41
Midwest	38	36
South	35	33
West	42	52

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GOALS FOR CHURCHES IN THE '80's

(Adapted from speech given by George Gallup, Jr. at 35th Anniversary Luncheon of GUIDEPOSTS, New York City, March 18, 1980.)

It is a great pleasure and honor to be here today to celebrate the 35th anniversary of a remarkable magazine – indeed, an *institution* in our society – Guideposts magazine.

Today I would like to discuss trends in religion in the United States and to try to determine where these trends are pointing as we move through the 1980s. What are the "warning signs" – and what are the opportunities to expand the influence of churches in America and to enrich the spiritual lives of Americans?

Many changes in religious beliefs and practices of Americans have come about in the 35 years since the founding of Guideposts in 1945, as recorded in regular Gallup Polls. During this period of time we saw the tremendous upsurge following the war of interest in religion, which peaked in the middle and late 1950s. Then came the 1960s and a period of severe dislocations in society.

Now, the interesting thing is that religion in America, in many respects, stood the severe tests of the 1960s. However, it certainly did not come through this period unscathed, although some of the changes undoubtedly are for the better.

In terms of religious belief, very little change is recorded in the U.S. over the last 30 years, while marked declines have come about in many western European countries over this same period of time.

In addition, during a period when confidence in virtually all institutions in our society declined at an alarming rate, confidence in organized religion remained relatively high.

But, at the same time, there are clear "warning signs" that tell us that religion in America is *not* in the best of shape.

Church membership and attendance for certain denominations are continuing to decline, although these downtrends have slowed. A growing number say they have no religious preference. There has been a steady growth in the proportion who say they have never had religious training of any sort.

And, indeed, few of us would deny that many Americans belong to the category of "not quite" Christians and Jews. We believe but without strong convictions; we want the fruits or rewards of faith without the responsibilities or obligations.

How do we combine the disparate trends we are noting in religion into a coherent picture? Basically, our surveys indicate that while we are continuing to hold to fundamental beliefs, these are being eroded by the secularizing effects of society. And while there is an intense search for spiritual moorings, churches in many instances appear unprepared to answer these spiritual needs.

I would like now to turn to four steps that might be taken to help reverse the secular drift we are experiencing in this country.

(1)While Americans believe in the power of prayer, there would appear to be an urgent need for strengthening our prayer life so that we can more constantly express love for one another.

Harvey Cox writes about "The failure of most churches actually to teach people how to pray, and the difficulties involved in learning the difference between reading, studying and meditation on a text, have produced a generation of Protestants who have practically no spiritual discipline at all."

(2)The "Electronic Church" is here to stay, and the question is not, in my view, whether or not television is an appropriate medium for conveying the message of the church, but how to use it in a way which will reach people and then encourage them to become part of the community of active believers.

(3)New and creative efforts to help families are urgently needed. In an article for the 35th anniversary issue of Guideposts I wrote that there are seven influences seriously threatening the family: divorce, lack of discipline in the family, violence, alcohol abuse and drug dependency, money problems, promiscuousness, and the mobility of families.

What would appear called for is a new "team effort" between parents and clergy to deepen spiritual values in the home and to deal specifically with certain problems such as alcohol abuse which call for immediate attention.

What sort of joint efforts between parents and clergy could be developed? Here are two suggestions:

A. Programs could be developed to teach parents how to provide moral and religious training for their children. (The "case history" approach should be considered since this kind of vicarious experience is as close as we can come to *actual* experience which is the real teacher.)

B. Perhaps more programs could be developed that bring parents and children together. As you know, the Church of Jesus Christ of the Latter-Day Saints has been remarkably successful with their Monday night program. Parents and children put everything else aside and worship in the context of programs that have been carefully worked out.

continued on page 3

Special Report

Detailed Portrait of the English Catholic

(The following article is reprinted from the January 31 issue of the GALLUP POLITICAL INDEX, published by SOCIAL SURVEYS, GALLUP POLL LTD., LONDON.)

"Catholics should be allowed to divorce," "The government wastes so much of our money that it isn't really wrong to cheat a little on your income tax;" "Except where the life of the mother is at risk, abortion is wrong;" "You can still be a good Catholic even if you don't go to church" and "I approve of folk music during Mass."

The attitudes to these and other statements, revealed in a comprehensive survey published this week, help build up a detailed portrait of the present-day Roman Catholic in this country. It is especially interesting at a moment when the Catholic church is involving itself nationally in political controversy over divorce, and internationally in an attempt to re-establish doctrinal orthodoxy. A national quota sample survey of 1,023 adult Roman Catholics was carried out by Social Surveys (Gallup) in the spring of 1978 (Michael P. Hornsby Smith and Raymond M. Lee. *Roman Catholic Opinion*, University of Surrey). The survey covered England and Wales, but not Scotland or Northern Ireland.

Views on Moral Issues Divide Sharply by Age

On moral issues especially, the divide is by age or by regularity of church attendance. This is more important than class. For example, in response to the statement, "A married couple who feel they have as many children as they want are not doing anything wrong when they use artificial methods of birth control," 83 per cent of 15-24 year-olds agreed, to some extent, but only 39 per cent of those aged 65 or over agreed. Again, 90 per cent of these who were last at Mass sometime during the past year were liberal on this issue – as against 59 per cent of those who attended during the past week.

Some findings came as no surprise: Catholics have always had high church attendance rates and 40 per cent of the sample said they went to church once a week or more often, compared to 18 per cent of the general population (in fact, the latter figure is the more unexpected). Converts to Roman Catholicism (slightly under 10 per cent of those in the sample) easily took the lead in regular Mass attendance (50 per cent, compared to 36.4 per cent of "born" Catholics). They are more likely to pray daily and take communion, though their score falls slightly below "born" Catholics when it comes to regular attendance at confession.

Attitudes on Euthanasia Explored in Survey

One of the more unexpected results was the attitude over euthanasia. A remarkable proportion of the Catholics agreed to some extent with the statement, "If a person in his right mind is suffering from a painful disease which can't be cured and he wants to die, termination of life should be permitted" (44 per cent agreed as against 40 per cent who disagreed). However, where abortion was concerned, the traditional attitude prevailed. The statement, "Except where the life of the mother is at risk, abortion is wrong," got a high yes vote of 65 per cent overall (55 per cent of 15 to 24 year olds). Despite the Pope's clear message on abortion, a quarter of the sample disagreed. Less wavering can be found in the ranks as far as homosexuals are concerned. In response to the statement, "The church can never, in practice, approve the homosexual act," there was a majority cry of agreement (55 per cent), and only 17 per cent actually disagreed (the rest felt neutral or didn't know).

Unorthodox viewpoints struck again over the question of whether divorce should be allowed: 63 per cent thought it should; 24 per cent that it should not. Even more young Catholics (69 per cent) disagree with the condemnation of pre-marital sex for engaged couples. The largest cry of dissent came in connection with contraception: 74 per cent supported this, against 13 per cent. In fact, when Catholics were asked, "If you were able to bring about one change in the Catholic church today, what would it be?," the biggest single vote was to modify the traditional teaching on birth control.

Before the Vatican becomes alarmed other figures are more heartening. Strong levels of agreement were recorded against violence in the pursuit of political ends, and in favor of an obligation to work for racial harmony. There is also a readiness, in theory at least, to accept a lower standard of living for the sake of poorer nations. Morality took a bit of a downswing over income tax, though: the vote over cheating on income tax was ominously close: 44 per cent thought it was wrong, 36 per cent thought it wasn't.

Historically, Roman Catholics have concentrated in the north west, particularly Lancashire. Although the proportion of Catholics is still greater in those areas, two fifths of Catholics have now moved to London and the south east. The south west and Wales seem to hold little appeal for them.

There is no change, however, in their traditional fondness for voting Labour – a habit usually attributed to the earlier differences between English political parties over the Irish question. The survey shows that 57 per cent voted Labour in the previous (October 1974) election and 36 per cent voted Conservative.

Fourth of Catholics do not Believe in Hell

In the area of religious beliefs, it comes as a slight shock to find that a quarter of the sample did not believe in Hell. Indeed, about one Roman Catholic in seven considered the existence of heaven to be false, and the same proportion spurned life after death, and the devil. However, views on the deity were strictly orthodox. There was an overwhelming belief in God; the humanity and divinity of Jesus; the resurrection.

Despite the exodus to see the Pope in

Ireland, over a third of the sample rejected papal infallibility and did not consider it a serious sin to miss the weekly obligation to go to Mass. The breakdown of figures shows that age plays a decisive part here. While Catholics were equally divided, for example, between those who thought, "God will punish really evil people for all eternity" and those who did not, only a quarter of the youngest age group thought this, compared with two thirds of the oldest age group.

The Right to Question Teaching of the Church

Young Catholics, in particular, supported the majority view that Catholics have a right to question what the church teaches and that they should have more say in the control of the affairs of the church, including the appointment of parish priests and the allocation of financial resources. It was also the younger age group who strongly supported a greater involvement of the church in issues like housing, poverty and race relations.

Compared to the total English and Welsh population, Catholics are more likely to be found in semi-skilled and unskilled manual occupations, while being under-represented among managers and professionals. Despite this, the educational levels reached by Catholics do not differ markedly from those of the general population. The idea that Catholic schools do not teach so well is not supported by evidence.

But does attendance at a Catholic school have a marked bearing on religious beliefs in later life? One child in eleven in England and Wales is now educated in a Catholic school, but the Jesuit claim that influencing a young child is all-important, is not borne out. The survey shows that the amount of Catholic education obtained at the primary level has no more or less effect than that received at secondary level. But it does appear that, as the years of Catholics schooling increase, it results in later years in a generally upward trend in religious practice (for example, in the amount of time spent in private prayers, or in attending Mass). The impact of Catholic education is greater on women than on men, but it is lost where the adult family environment is not religious at all.

Though one of the survey's interesting findings is that social class differences in religious belief and behaviour are not as significant as might be expected, nevertheless it seems that the recent trends in the Roman Catholic church are disproportionately attractive to the middle classes. They are happier with the changes brought in by the Vatican council, more involved in parish and church associated activities, more approving of the church's beliefs and values.

By contrast, working class Catholics are less happy with recent changes. They are suspicious of the shift of emphasis from ritual to participation, and the new forms of ministry. The way forward, as they see it, is not by folk music during Mass. Perhaps these are the group the orthodoxy of the new Pope will appeal to.

Goals for Churches in the '80's, continued

(4) Churches should make greater efforts to link the will to believe among young people with their desire to serve society. Numerous surveys we have taken indicate a desire on the part of youth for greater spiritual nourishment than they are now receiving. They appear to want to explore the depths of their faith and to learn more about prayer and meditation methods. They seek spiritual discipline and want a deeper level of involvement than activities or recreation.

At the same time young people continue to have a strong social conscience. There is definitely another side to the "me generation."

A great deal of interest is found in the more profound aspects of religion. We have discovered in surveys that the great majority of Americans spend some time each day thinking about religion and reflect at least in some measure on matters such as the difficulty of being a Christian or Jew in a competitive society, what proof there is of God, and so forth. The religious press should perhaps deal with those aspects of religions values which are discussed at home and with friends as well as those aspects which typically are dealt with in church.

As Christians and Jews we face tough days ahead. We shall have to get ourselves *spiritually fit.* Perhaps the biggest challenge of all is to close the gap between the global "haves" and "have nots." For example, can we adjust our lifestyles to a simpler way of life in order to contribute to less fortunate peoples?

We should not of course forget how well off we are when compared to the rest of the world. While only about one-fourth in the U.S. and western Europe worry "all of the time" or "most of the time" about making ends meet, as determined in a 60-nation Gallup International survey, the proportion is as high as *three* in *four* in the developing nations of the world. The gap in terms of health and medical care is even more alarming.

Perhaps the ultimate goals for our churches and for the media in the United States in the years ahead are to: (1) *raise the overall level of education in the United States.* One of the most important – yet *least reported* trends in America – is the close relationship between an increase in education and the growth of tolerance and understanding among persons of different races, faiths and backgrounds.

Furthermore, surveys indicate that when people have all the key facts at their disposal regarding a particular issue they tend to make good judgments.

The other goal is to: (2) *increase the level of spiritual maturity in the United States,* because surveys suggest that persons who are truly Christians or Jews – that is, have integrated their faiths into their lives to an impressive degree are quite different from those who have not done so, yet call themselves Christians or Jews. The former exhibit love and understanding which surmount internal squabbles. These are the people who shall revitalize religion in the years ahead.

Focus on Youth

40% of Teens Believe in Astrology

PRINCETON, N.J. – A remarkable 40 percent of teenagers – or about 10 million American boys and girls – believe in astrology. This is nearly double the percentage of adults who have expressed this belief in earlier surveys.

Most likely to believe in astrology – which holds that the positions and aspects of the stars influence human events – are younger teen-agers in general, and specifically, younger girls.

Whereas 36 percent of boys interviewed in the latest Gallup Youth Survey say they believe in astrology, 44 percent of girls make the same claim. Most likely to be believers are younger (13-15 year-old) girls, 47 percent; least likely are older (16-18 year-old) boys, 30 percent.

Of particular interest is the finding that teen-agers whose academic standing in school is only average or below average are considerably more likely to believe in astrology than are young people who do better at school.

Other groups within the total teen-age population that include a disproportionately large share of believers are non-whites, teens from blue-collar families, teens whose fathers did not attend college and those with lower family incomes.

One 15-year-old girl believer says:

"I read my horoscope every day and month. I've had my handwriting analyzed and my palm read and I'd say about 80 percent of the time the things I've been told turned out to be right."

A skeptical 16-year-old boy counters with this argument.

"Everything I've read so far is so general that it could apply to any person under any sign. There are some strange coincidences, I'll admit, but it's just a diversion for most people – just fun!"

Perhaps the most striking testimony to the fascination that astrology holds for teen-agers is that better than nine out of 10 teens, 93 percent, can identify the astrological sign under which they were born. (The comparable figure for adults as a group is 76 percent.) Again, girls are more attuned to the stars than are boys. Among girls, 96 percent can name their sign, while among boys, the figure is 89 percent.

Finally, three out of 10 teens (30 percent) report that they regularly read an astrology column in their newspaper or magazines. And while about one-fifth (19 percent) of boys report readership of an astrology column, twice that proportion of girls, 41 percent, say they're regular readers.

Curiously, even though youngsters who do better than average school work are less likely to believe in astrology, they are more apt to read a column on the subject.

Obviously, belief in astrology has a great deal to do with whether or not a teen-ager reads an astrology column, with readership among believers at 44 percent compared to 30 percent among all teens. However, even among nonbelievers there is considerable readership, with 21 percent of skeptics reporting that they regularly read a column.

The findings are based on telephone interviews with a representative national sample of 1,174 teen-agers, 13 to 18 years old.

VIEWS OF TEENS – BY GROUPS

	Believe in Astrology	Know Sign	Read Column Regularly
NATIONWIDE	40%	93%	30%
Boys	36	89	19
Girls	44	96	41
Both Sexes:			
13 - 15 years old	44	92	30
16 - 18 years old	36	94	31
Whites	38	92	30
Non-whites	51	94	34
Academic Standing:			
Above average	36	95	33
Average or below	45	89	27
Family Income:			
Under $10,000	50	89	26
$10,000 - $14,999	39	90	28
$15,000 and over	36	96	31
White-collar family	36	95	29
Blue-collar family	42	91	31
Father's Education:			
College or more	30	96	27
High school or less	44	91	33

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Sharp Rise Found Among U.S. Catholics

PRINCETON, N.J. -- An examination of trends in religious preference over the last three decades shows the proportion of Catholics in the U.S. adult population to have increased by nearly one-half since 1947.

In 1947, one adult in five (20 percent) stated his or her religious preference as Catholic. In 1979, the figure was 29 percent.

Various factors contributing to the dramatic growth in the proportion of Catholics in the U.S. populace could include a relatively higher birth rate and the influx of Hispanics.

Over the same period of time, the proportion of Protestants in the adult population has declined from 69 percent in 1947 to 59 percent in 1979. A decline in the proportion of Jews has also been recorded -- from five percent in 1947 to two percent in 1972 and in subsequent surveys.

The appeal of religious faiths *other* than the four major communities (Protestantism, Catholicism, Judaism, and Orthodoxy) appears to have been greatest in the early and mid-seventies. This group includes Buddishts, Hindus, and Moslems.

Particular attention should be given to the "none" category. While the overwhelming majority of American adults continue to state a religious preference, the proportion who say they have "no preference" has quadrupled between 1967 when the proportion was two percent and 1979 when the comparable figure was eight percent.

No Religious Preference

National	8%
Men	10
Women	6
Whites	8
Non-whites	9
College background	11
High school	7
Grade school	4
New England	10
Middle Atlantic	6
East Central	8
West Central	4
Southeast	6
Southwest	5
Rocky Mountain	13
Pacific	15
18 years-old	11
19 years	11
20 years	12
21-24 years	14
25-29 years	13
30-34 years	11
35-39 years	8
40-44 years	6
45-49 years	6
50-59 years	4
60-69 years	4
70 years and older	3
Married	6
Single	15
Widowed	2
Separated	13
Divorced	11

TREND IN RELIGIOUS PREFERENCE

Year	Total Stating Preference	Protestant	Catholic	Jewish	Eastern Orthodox	All others	None
			-- By 5-year periods --				
1947	94	69	20	5	*	1	6
1952	98	67	25	4	*	1	2
1957	97	66	26	3	*	1	3
1962	98	70	23	3	*	2	2
1967	98	67	25	3	*	3	2
1972	95	63	26	2	*	4	5
			-- Yearly since 1974 --				
1974	94	60	27	2	*	5	6
1975	94	61	27	2	*	4	6
1976	94	61	27	2	*	4	6
1977-78	92	60	29	2	*	1	8
1979	92	59	29	2	*	2	8

* less than one percent

Religious preferences for all years except 1957 are based on a combined sample of at least four Gallup surveys conducted during the year indicated. The 1957 percentages are from a United States Bureau for the Census Current Population Survey (U.S. Bureau of the Census, Current Population Reports, Series P20, No. 79, February 2, 1958). Many of the above percentages were reported in RELIGION IN AMERICA, 1959 to the Present, by Jackson W. Carroll, Douglas W. Johnson, and Marty E. Marty, published by Harper and Row, N.Y.C., 1979. Percentages do not always total 100 percent because of rounding.

Profile of U.S. Pentecostal-Charismatics

(Excerpted with kind permission from *The Charismatics Among Us,* article appearing in the Feb. 22 issue of CHRISTIANITY TODAY, written by Kenneth S. Kantzer, Editor.)

In the CHRISTIANITY TODAY – Gallup poll, 19 percent of all adult Americans (over 29 million) consider themselves to be Pentecostal or charismatic Christians. These 29 million Pentecostal-charismatics are found at almost equal percentages (18-21) in the Roman Catholic, Baptist, Methodist, and Lutheran denominations, and are similarly scattered among many smaller denominations and independents, and of course, the "classical" Pentecostal denominations formed since 1906 and committed as denominations to Pentecostal distinctives (e.g. Church of God in Christ, Assemblies of God, United Pentecostal Church, Church of God [Cleveland, Tenn.], and Pentecostal Holiness Church, which are the five largest in that order).

About one-quarter of those who reckon themselves to be Pentecostal-charismatics are Roman Catholics and two-thirds are Protestants – corresponding approximately to the proportion of each in the American populace. Likewise the major Protestant denominations are represented roughly according to their size: Baptists constitute 21 percent of all charismatics; Methodists, 8 percent; Lutherans, 6 percent; and Presbyterians, 4 percent; other smaller bodies plus classical Pentecostals make up approximately one-third of all Pentecostal-charismatics.

The CHRISTIANITY TODAY – Gallup poll, it should be noted, covers only persons 18 years old and up and, therefore, differs somewhat from denominational statistics. The latter cannot be compared directly because some denominations count *all baptized infants; others, only* members *"confirmed," usually age 13 or 14;* still others, children on profession of faith at an early age – 6 or 8 years; and some, only adult members.

The CHRISTIANITY TODAY – Gallup poll further revealed that only one in six of those who label themselves Pentecostal-charismatic actually have spoken in tongues.

The tongues-speaking segment, moreover, varies rather sharply from one group to another. Only one-tenth of Catholic charismatics speak in tongues (not one-tenth of all Catholics but one tenth of the 18 percent of those Catholics who claim to be charismatics). One-fifth of all Pentecostal-charismatic Protestants speak in tongues; one-seventh of charismatic Lutherans do so; one-tenth of the charismatic Methodists, one-sixteenth of the charismatic Baptists, and a negligible portion of charismatic Presbyterians speak in tongues.

Looking just at those Pentecostal-charismatics who have spoken in tongues, we discover that the overwhelming majority (86 percent) are Protestant and only 14 percent Catholic. Among the Protestant tongues-speakers, 9 percent are Baptists; 4 percent, Methodists; 4 percent, Lutherans; and less than 1 percent, Presbyterians. Most tongues speakers (69 percent) are scattered minutely throughout many denominations and especially are to be found in classical Pentecostal denominations and independents.

A comparison of Pentecostal-charismatics and tongues speakers with the general populace and with evangelicals reveals that those who claim to be Pentecostals or charismatics, taken as a whole, are more like the general populace, but the tongues speakers are much more like the evangelicals. Moreover, the figures for the Pentecostal-charismatics include the tongues speakers. The resemblance between Pentecostal-charismatics and the general populace would be even more startling if only charismatics who do not speak in tongues were compared with the populace.

It is evident that tongues-speaking Pentecostal-charismatics not only represent a significant portion of the evangelicals (40 percent), but the table below indicates that as a body they are in remarkable agreement with evangelicals. Tongues speakers, like their fellow evangelicals, are approximately nine-tenths Protestant and one-tenth Catholics; they hold both to the deity of Christ and the full truthfulness of all that is taught in Scripture; their only hope for heaven is through personal faith in Jesus Christ, the Savior; they acknowledge the existence of a personal devil who influences human beings for evil; they give generously to religious causes (even significantly more than their fellow evangelicals); they read the Bible faithfully; they acknowledge it as the most important religious authority for their life, even placing it over direct religious guidance of the Holy Spirit, which is their second most important religious authority; they set high priority on winning others to Christ and witness to others about their faith; they are members of a church; they do volunteer work for their church. Like other evangelicals they disapprove of sexual relations before marriage; and they do not use alcoholic beverages. From almost every point of view, in doctrine and practice they are part of the warp and woof of evangelicalism.

On some few issues, nevertheless, tongues-speaking charismatics differ significantly from other evangelicals. In the Pentecostal-charismatic group as a whole, women and men are represented in almost the exact same proportion as in the general public, whereas 62 percent of the evangelicals are women and only 38 percent are men. Only 42 percent of tongues-speaking Pentecostal-charismatics are women, however. This may reflect the fact that some charismatics do not encourage women to take leadership roles in the church.

Some tongues-speaking Pentecostals also give a slightly lower priority to winning the world for Christ than do other evangelicals. Horace Ward, executive secretary of the Society for Pentecostal Studies, suggests that this may reflect the still higher emphasis among charismatics on participation in corporate worship and their ministry through spiritual gifts, body-life programs, and discipleship.

Interestingly, tongues speakers do far better than any other group in knowing that Jesus said "Ye must be born again" to Nicodemus – far higher even than the conversionalist evangelicals and, conversely, they did little better than the general populace and much worse than evangelicals in ability to recall five of the

Ten Commandments.

In political affiliation, evangelicals, Pentecostal-charismatics as a whole, and tongues-speakers all conform closely to the pattern of the general populace except that evangelicals are likely to have a slightly higher percentage of Republicans and fewer independents whereas tongues-speakers have significantly fewer Democrats (36 percent vs. mid-40s percentages for all other groups) and a higher percentage of independents (10 percent higher than any of the others).

Demographically, Pentecostal-charismatics are found in the central city in the same proportion as evangelicals (29 percent) but the percentage of tongues speakers in the inner city is larger than for evangelicals (only 17 percent of all evangelicals but 35 percent of all tongues speakers). By contrast, Pentecostal-charismatics are more likely to be located in the suburbs than are tongues speakers, and both tongues speakers and the Pentecostal-charismatic group seem to fare better in the suburbs than do evangelicals, while the reverse holds for small towns and rural areas.

BELIEFS AND PRACTICES OF PENTECOSTAL-CHARISMATICS

	Tongues-Speakers:	Had conversion Experience:	Evangelicals:
1. Catholics	14	11	9
2. Protestants	86	89	91
3. Who hold the Bible of God and not mistaken in its statements and teachings	86	79	100
4. Hold Jesus Christ to be divine	100	99	100
5. Hold only hope for heaven is through personal faith in Jesus Christ	85	85	100
6. Hold the devil is a personal being and influences others	67	67	70
7. Contribute 10% of income to religious causes	63	52	50
8. Contribute 5% or more to religious causes	71	70	70
9. Attend church at least weekly	76	85	83
10. Talk about faith at least least weekly	49	51	43
11. Members of a church	86	93	94
12. Do volunteer work for church	63	80	80
13. Hold the Bible to be most important religious authority	56	57	62
14. Set priority on winning the world for Christ	42	54	51
15. Approve of sexual relations before marriage	19	16	11
16. Use alcoholic beverages	29	30	33

Impact of College Years on Religious Beliefs

A recent Gallup College Survey, based on interviews with more than 1,000 college students nationwide, sheds new light on the impact of the college years on the religious beliefs of college students.

The survey shows two in three students (64 percent) holding the belief that God has a plan for their lives. A sharp decline in this belief is recorded by year in college, with 69 percent of freshmen saying God has such a plan compared to 51 percent of seniors.

At the same time, however, those seniors who *do* hold this belief are more likely than are freshmen to feel they are *following* God's plan. Thus a decline in college in belief in a personal God appears to be somewhat offset by the conviction that one is following God's will for his or her life.

While many regard the college years as a period of healthy introspection — a time when one examines the basis of his or her faith, others worry that the college experience has a serious secularizing impact on youth.

In this regard it is interesting to note the responses to a survey question that asked students which subjects they have studied has most changed their views and outlook on life. For every student who named religion or philosophy, five others named another subject, most frequently psychology or sociology.

Regardless of one's point of view on the overall impact of college on one's religious life, survey results show a pronounced decline in religious belief and practice between freshman and senior years. A steady falloff is recorded in the proportion of students who believe in God and in life after death. The proportion who say they have no religious preference doubles by senior year, while the rate of church attendance is cut nearly in half.

Furthermore, the percentage who say their religious beliefs are "very important" trends downward.

And finally, as indicated in the current survey, a sharp decline is found by college year in the proportion who feel God has a plan for their lives.

Focus on Youth

Teens Favor Availability of Contraceptives

PRINCETON, N.J. – Most teen-agers want to be able to obtain birth control devices if they need them.

Faced with a viritual epidemic of pregnancies among their peers, 59 percent of teens in the latest Gallup Youth Survey say contraceptives should be made available to people their age. Fewer than half as many, 27 percent, are of the opposite opinion.

Attitudes of teens themselves are similar to those of adults. In a nationwide survey conducted in 1977 by the Gallup Poll, 56 percent of adults supported making contraceptives available to teens while 35 percent opposed this step.

Some social scientists are calling the increasing number of unwanted teen-age pregnancies an epidemic. It has been estimated that last year there were as many as 700,000 unwanted teen-age pregnancies. And, according to the Planned Parenthood Federation of America, 3,000 13-year-old girls became mothers last year.

Indeed, one survey respondent points to the unwanted pregnancy and its consequences as her reason for supporting birth control for teens.

"Teen-agers can get into just as much trouble as adults," she said. "A child can ruin a teen-ager's whole future and this isn't so much the case with adults."

But a 15-year-old girl who opposes contraceptives for teens makes the point that allowing her peers to obtain these devices will only justify irresponsible behavior.

"It's wrong because many young people would feel sex is all right just because there would be no consequences," she reasoned.

This is countered by a 17-year-old boy in the survey.

"I think teen-agers that want to have sex will do so regardless of whether or not contraceptives are available to them," he said.

Although a majority or near-majority of teens in virtually all demographic groups supports making contraceptives available to people their age, there are some significant differences in opinion.

For example, older teens (16 to 18 years old) of both sexes are far more likely to want the option to obtain contraceptives than are their younger counterparts (13 to 15 years old).

The other important difference in views on this question is found by geographic region. Teen-agers in the East (62 percent) and far West (68 percent) are more likely to favor the option of obtaining contraceptives than are their contemporaries in the Midwest (54 percent) and South (55 percent).

At least two findings in the survey are important not because of the differences in viewpoint but because of the similarities.

First, the attitudes of girls in the survey do not differ significantly from those of boys. While 61 percent of teen-age girls want to be able to buy contraceptives, 56 percent of boys agree with them.

Even more significant is the congruity in the views of teen-age Protestants and Catholics. (There is insufficient data from this survey on Jewish opinion).

Similar majorities of Protestants (58 percent) and Catholics (57 percent) want to be able to obtain contraceptives – a clear indication that most teen-age Catholics do not feel obliged to live by the Roman Catholic Church's official prohibition on the use of any artificial birth control devices.

This finding, also, squares with the views on this subject of adults. Nationwide, 54 percent of adult Protestants and 52 percent of Catholics say they favor making contraceptives available to teen-agers.

One teen-age Catholic in the survey, a 16-year-old boy, narrows his stand on the issue down to a simple matter of individual right.

"We have a right to make our own decisions," he says.

The survey question: "Do you favor or oppose making birth control devices available to teen-age boys and girls?" See the chart for results nationwide as well as by important demographic groups.

The findings reported today are based on telephone interviews with 1,174 teen-agers, 13 to 18 years of age, interviewed during the period February 24-March 6, 1978.

CONTRACEPTIVES FOR TEEN-AGERS

	Favor	Oppose	No Op.
NATIONWIDE	59%	27%	14%
Boys	56	29	15
Girls	61	26	13
13 - 15 years old	49	32	19
16 - 18 years old	69	23	8
Protestants	58	26	16
Catholics	57	32	11
East	62	28	10
Midwest	54	29	17
South	55	29	16
West	68	21	11

READER'S RESPONSE COLUMN

The editors of *Emerging Trends* invite you, the reader, to send us your suggestions about special areas you would like to see surveyed. We would also welcome your observations on items that have already appeared in *Emerging Trends*.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith, non denominational research organization with headquarters in Princeton, N.J. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $20; inquire: Publications Department, P.O. Box 5, Hopewell, NJ 08525 (Telephone: 609-466-2700). **PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRAYER IN SCHOOLS FAVORED BY MOST

PRINCETON, N.J. — Although the courts over the last two decades have consistently struck down efforts to permit Bible reading and prayers in the nation's public schools, the American people just as consistently have voted in favor of allowing religious observances in the schools.

In the latest nationwide Gallup survey, three persons in four (76 percent) said they favor an amendment to the Constitution that would permit prayers to be said in the public schools.

Interestingly, the public has not budged on this issue, despite the fact that the courts have consistently opposed any effort to breach constitutional separation of church and state. For example, when the issue was put to voters in a Gallup Poll in 1974, 77 percent said they would favor an amendment to the Constitution that would permit public school prayers.

These findings are consistent with still earlier poll results based on comparable questions. In a survey conducted shortly after the U.S. Supreme Court's 1963 ruling that religious exercises in public schools are illegal, 70 percent of the U.S. public expressed disapproval of the ruling, while 24 percent approved.

The question and national findings:

"Do you favor or oppose an amendment to the Constitution that would permit prayers to be said in the public schools?"

HOME IS KEY TRAINING GROUND

While the public favors prayers in schools, the prevailing opinion among all groups and all faiths in the U.S. is that the home is more important than either the church or schools in the religious training of children.

A 1979 Gallup survey showed 75 percent naming the home, 16 percent the church, and only three percent naming the schools as most important to the religious and spiritual development of a child.

VARIOUS GROUPS CONTINUE TO CHALLENGE '63 RULING

In an effort to circumvent the Supreme Court decision, Massachusetts passed a law permitting students and teachers voluntarily to offer prayer in public schools, allowing those who did not wish to participate to abstain. But last month the Massachusetts Supreme Court ruled this law unconstitutional.

About a dozen states have laws that provide for a period of silent meditation in the public schools and these laws have not been challenged.

CONGRESS HAS TURNED BACK PROPOSALS SINCE '63

On a national level, Congress has turned back legislative proposals for school prayer nearly every year since the Supreme Court's 1963 ruling. Most recently Senator Jesse Helms (Rep. -North Carolina) and Representative Philip Crane (Rep. -Illinois) sponsored a Constitutional legislation amendment now before the House Judiciary Committee that would deny the Supreme Court jurisdication over prayer in schools and leave such decisions to the states.

Analysis of the survey results by demographic groups shows that those most in favor are women, non-whites, persons with only a grade school education, and older adults.

Interestingly, little difference is found between the views of Protestants (82 percent favor an amendment) and Catholics (77 percent do so).

Coming next issue . . .

IS RELIGION GAINING OR LOSING INFLUENCE IN U.S.?

What are the public's current perceptions regarding the influence of religion in American society? How do current results compare with those in earlier years in this 23-year trend?

Do younger adults have different perceptions than their elders? How do the views of Catholics and Protestants compare?

PUBLICATIONS

* *Religion in America 1979-80* is now available at $20 per copy.
* *Unchurched American* is available at $15 per copy.

Order today by writing to PO Box 5, Hopewell, NJ 08525 or calling 609-466-2700.

Protestant, Catholic Views Compared

(From *CHRISTIANITY TODAY,* April 1980)

The Christianity Today – Gallup Poll findings on the beliefs and practices of Protestants in the major denominations and of Roman Catholics reveal significant contrasts and comparisons. Fifty-eight percent of those polled were Protestants and 30 percent were Catholics. Among the denominations, 19 percent were Baptists not members of the Southern Baptist Convention, 7 percent were Southern Baptists, 6 percent were Lutherans, 5 percent were Presbyterians, and 2 percent were Episcopalians.

Perhaps most surprising was the finding that Protestants as a group and Catholics share similar convictions on a number of fundamental issues:

- Belief in God: both 98 percent.
- Belief that God sees our actions and responds to them: Catholics 73 percent; Protestants 69 percent.
- Belief that the Ten Commandments are valid for today: Catholics 86 percent; Protestants 85 percent.
- Belief in a personal devil: Protestants 40 percent; Catholics 32 percent.
- Belief that the Bible does not make mistakes: Protestants 48 percent; Catholics 41 perent.
- Belief that human life began when God created Adam and Eve: Protestants 58 percent; Catholics 47 percent.

BASIC DOCTRINAL DIFFERENCES

On the other hand, it was not surprising to find that on other important doctrinal issues, basic differences remain between Protestants and Catholics. As might be expected, the most striking difference concerns religious authority. When asked which religious authority to turn to *first* to "test your own religious beliefs," 52 percent of the Protestants said the Bible, compared to 25 percent of the Catholics. On the other hand, 27 percent of the Catholics said the church, compared to only 4 percent of the Protestants. Interestingly, 64 percent of the Protestants and 42 percent of the Catholics put the Holy Spirit either first or second.

Another fundamental difference concerns salvation by faith. Since the Reformation, Protestant doctrine has insisted that salvation is by faith in Christ alone. Catholic doctrine, however, while not teaching righteousness by works, says faith must be active. Or, in the language of the Council of Trent, good works must "cooperate" with faith in the process of justification. Therefore, it is understandable that on a percentage basis more Protestants than Catholics claim their "only hope for heaven is through personal faith in Jesus Christ" (59 percent to 31 percent). Likewise, a greater percentage of Catholics than Protestants said "heaven is a divine reward for those who earn it by their good life" (43 percent to 20 percent).

Another finding showed that a greater percentage of Protestants than Catholics have had a life-changing religious experience (41 percent to 23 percent). Other differences emerged between Protestants and Catholics who have had such an experience. Protestants are more likely to call such an experience "conversion" (84 percent to 64 percent), and for them, the conversion is more likely to be sudden than gradual (47 percent to 30 percent).

Yet there was basic similarity in the conversion experience for Protestants and Catholics. Eighty-eight percent of the Protestants and 82 percent of the Catholics said the focus of their conversion was Jesus Christ, and 97 percent of the Protestants and 90 percent of the Catholics said the experience was still very important in their lives.

In terms of knowing the Bible, more Catholics than Protestants could name at least five of the Ten Commandments (49 percent to 40 percent), but the Protestants did much better than the Catholics identifying "Ye must be born again" as words spoken by Jesus to Nicodemus (39 percent to 17 percent).

As reported previously (Dec. 21 issue), both among the general public and among evangelicals there is a lack of preciseness in understanding the deity of Christ. This confusion and uncertainty carried over in the denominational breakdowns of this question. People were asked to choose one of the three following statements as best "describing your feelings about Jesus Christ":

1. Jesus Christ was a man, who was divine in the sense that God worked through him; he was the Son of God.
2. Jesus Christ is not God or the Son of God, but was a great religious teacher.
3. Jesus Christ is both fully God and fully man.

Well-instructed Christians, Catholic and Protestant, would recognize that the first statement is inadequate and, indeed, heretical. Yet this is the statement chosen by 63 percent of the Protestants and 55 percent of the Catholics. Among the Protestant groups, 71 percent of the Baptists (Southern and others), 65 percent of the Lutherans, and 64 percent of the Methodists also selected the first answer. Conversely, a larger percentage of Catholics than Protestants correctly identified the third choice as the proper one (36 percent to 25 percent).

Robert Preus, president of the Lutheran Church-Missouri Synod's Concordia Theological Seminary (Fort Wayne, Ind.), commented on this part of the survey: "My personal reaction is one of shock and grave disappointment, especially in what seems to be a gross ignorance on the part of all professed Christian groups concerning the very fundamentals of Christianity. I make the judgment on the basis of the one most important question of all, the question concerning the individual's 'feelings' about Jesus Christ."

COMMON GROUND

When it comes to their religious practices, Catholics and Protestants share much common ground. Ninety percent find consideration from their belief in God and half of them profess to living up to their moral standards most of the time. About the same percentages belong to a church (Catholics, 75 percent; Protestants 73 percent), and there is not much difference in the percentages of those who actually attend church at least once a week (Catholics 41 percent; Protestants 38 percent). However, when it comes to witnessing, the percentage of Protestants is higher (37 percent to 30 percent). In terms of regular personal Bible reading (two or three times a week or more), Protestants rate much higher than

continued on page 4

Giving to Religion, 1955-1979

	Amount (billions)
1955	$ 3.33
1956	3.75
1957	4.02
1958	4.15
1959	4.56
1960	4.79
1961	5.01
1962	5.25
1963	5.58
1964	5.91
1965	6.51
1966	7.06
1967	7.40
1968	8.22
1969	8.85
1970	9.30
1971	9.98
1972	10.02
1973	10.52
1974	11.94
1975	12.91
1976	14.22
1977	16.93
1978	18.45
1979	20.14

The 80s will probably be a period of relatively high inflation and, for most mainline Protestant communions, predictions are that church membership will continue to decline slowly. A higher per capita gift per member is expected each year with total giving for denominational support being under pressure to keep pace with inflationary increases.

Constant H. Jacquet, Jr.
National Council of Churches of Christ in the USA

Americans contributed a record $20.14 billion to religious causes, institutions and agencies during 1979 — more than three times the amount given to any other segment of the philanthropic community.

The American Association of Fund-Raising Counsel said that contributions to religion rose by 9.4 percent from 1978, when total religious giving was calculated at $18.45 billion.

As a portion of total giving throughout the United States, donations to religion accounted for 46.5 percent of the $43.31 billion contributed in 1979.

But while giving to religion continued to reach new record levels and the religion category of philanthropy maintained its historical position as the largest single segment of charitable contributions, there is cause for concern.

Many of those close to the religious communities in America fear that inflation is taking a greater toll among religious organizations than some other charitable groups.

The National Council of Churches, a leading organization reflective of religious thinking in the nation, reported that recent studies show a reversal in the allocation of some religious contributions. The Council said, for example, that one impact of inflation has been a trend among churches to direct contributions toward local and regional programs, rather than national-level programs.

(from GIVING USA, 1980 Annual Report, published by the American Association of Fund-Raising Counsel, Inc.)

AMERICANS REVERE BIBLE, BUT DON'T READ IT, SURVEY SHOWS

Americans revere the Bible, but they don't read it very much.

That was a major theme that emerged from a Gallup Poll conducted for Christianity Today, an evangelical magazine published in Chicago.

Seventy-two percent of Americans believe the Bible is "the word of God," but only 12 percent read it daily and 52 percent read it less than once a month, the poll said.

It said 42 percent of Americans believe the Bible is "the word of God and never mistaken," 30 percent believe it is "the word of God and sometimes mistaken," 23 percent believe it is "a collection of ancient religious writings" and five percent said they did not know.

The percentages for Protestants were 48, 30, 18 and 4, respectively. For Catholics, they were 41, 36, 20 and 3.

Eighteen percent of Protestants and 4 percent of Catholics read the Bible daily and 41 percent of Protestants and 67 percent of Catholics read it less than once a month, the poll said.

(from WASHINGTON STAR, March 22, 1980)

Focus on Youth

Pope John Paul II 'Most Admired' by Teens

PRINCETON, N.J. – Pope John Paul II was clearly impressed by America's young people when he addressed them at Madison Square Garden last October, and, just as clearly, they were impressed by him, naming the Pope as the man they most admire in the latest Gallup Youth Survey.

In the survey, taken the very month of the Pope's six-city American tour, the pontiff narrowly edged out President Jimmy Carter – last year's most-admired male – moving the president into second place.

And Massachusetts Senator Edward Kennedy, who was not yet an announced candidate for his party's presidential nomination when the poll was taken, made third place, although at a considerable distance behind the man he hopes to unseat.

Interestingly, Egyptian President Anwar Sadat was fourth on the list, but his Israeli counterpart in Middle East peace negotiations, Menachem Begin, was nowhere among the top 10 for 1979.

Former President Gerald Ford was fifth on the list, followed by civil rights leader Jesse Jackson.

And America's teen-agers, who have shown that they will vote for Burt Reynolds for almost anything, anytime they have a chance, left the actor tied for seventh place – along with retired boxer Muhammad Ali. Ali, like Jackson, owes his presence on the list in large part to the votes of black teens, according to the Gallup polisters.

Two actors, Jerry Lewis and Bob Hope, rounded out the top-10 list. Six of 1979's most admired men – the Pope, the President, Sadat, Ford, Ali and Lewis, were on the 1978 list as well.

There were some interesting differences of opinion between boys and girls surveyed. Girls, for example, picked the Pope as their most admired man, while the boys opted, by a very narrow margin, for the President over the Pope.

Boys put Ali in fifth place, while the boxer barely made the girls' list, tying for 10th place. Conversely, Gerald Ford was the fourth-most-admired man among teen girls, but he was ninth as far as boys were concerned.

In another interesting survey result, former President Richard Nixon was tied for 10th place on the lists of both sexes, but he didn't get enough overall votes to make the combined list.

And Israel's Begin, absent from the overall list, nonetheless was seventh in popularity among boys.

The complete lists, based on telephone interviews with a representative national cross section of more than 1,000 teens, are shown here.

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MOST ADMIRED MAN
(All Teen-Agers)

1. Pope John Paul II
2. Jimmy Carter
3. Edward Kennedy
4. Anwar Sadat
5. Gerald Ford
6. Jesse Jackson
7. Muhammad Ali } *tie*
8. Burt Reynolds } *tie*
9. Jerry Lewis
10. Bob Hope

Choices of Boys

1. Carter
2. John Paul II
3. Kennedy
4. Sadat
5. Ali
6. Jackson
7. Menachem Begin
8. Hope } *tie*
9. Ford } *tie*
10. Richard Nixon
11. Reynolds } *tie*
12. John Wayne } *tie*

Choices of Girls

1. John Paul II
2. Carter
3. Kennedy
4. Ford
5. Jackson
6. Lewis } *tie*
7. Reynolds } *tie*
8. Sadat
9. Hope
10. Ali
11. Nixon } *tie*
12. Bruce Jenner } *tie*

PROTESTANTS/CATHOLICS

(continued from page 2)

Catholics on a percentage basis (29 percent to 7 percent). And a considerably higher percentage of Protestants than Catholics speak in tongues (22 percent to 9 percent).

Somewhat more Protestants than Catholics do volunteer work for their churches (48 percent to 36 percent). Of those who do volunteer, a slightly higher percentage of Protestants contribute at least one hour a week or more (59 percent to 49 percent). Yet of the volunteers, the same percentages of both Catholics and Protestants contribute more than 6 hours a week (13 to 14 percent). A higher percentage of Protestants than Catholics hold a church office or position (26 percent to 14 percent), and more give 10 percent or more of their income to the church or religious causes (22 percent to 8 percent). Given the Protestant origins of the Sunday school, it is not surprising to see a greater percentage of Protestants also active in the ministry (18 percent to 6 percent).

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PRRC emerging trends

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46% SAY RELIGION LOSING INFLUENCE

PRINCETON, N.J. – The weight of current opinion among American adults is that religion is losing its influence on American life with 46 percent currently holding this view compared to 35 percent who feel that religion is increasing its influence. Another 11 percent feel that religion is neither increasing nor losing its impact, while six percent do not express an opinion.

While the proportion of Americans who believe that religion is losing its influence in American society has changed little since the mid-seventies, this proportion is far lower today than at the beginning of the 1970s. A survey in 1970 showed the percentage saying "losing" at a 23-year high point of 75 percent, culminating a steady uptrend since 1957 when the figure was 14 percent.

PERCEPTIONS MATCH ATTENDANCE TREND

It is important to bear in mind that the survey figures represent public *perceptions*. At the same time, however, a comparison of trends over the last quarter century shows that the public's perceptions regarding the influence of religion closely match attendance at church or synagogue.

For example, church attendance trended downward between the late 1960s and early 1970s when it tended to level out.

Following is the question that has been asked in 13 surveys since 1957:

At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?

Following is the full trend. The proportions saying "the same" or "don't know" are not included in the table.

Of considerable interest is the fact that the proportion saying religion is "losing" its influence differs little on the basis of age, region of the nation, sex, and educational level. Nor is much difference found between the views of Protestants and Catholics.

Regular churchgoers, however, are somewhat less inclined than are non-churchgoers or irregular attenders to say that religion is losing its influence on American life. (The accompanying table gives the findings in detail:)

The latest results are based on in-person interviews with 1,553 adults, 18 and older, interviewed in person in more than 300 scientifically-selected localities during the period April 11-14.

INFLUENCE OF RELIGION ON AMERICAN LIFE

	Losing	Increasing
1980	46%	35%
1978	48	37
1977	45	36
1976	45	44
1975	51	39
1974	56	31
1970	75	14
1969	70	14
1968	67	18
1967	57	23
1965	45	33
1962	31	45
1957	14	69

INFLUENCE OF RELIGION ON AMERICAN LIFE

	Losing	Increasing	Same	Don't know
NATIONAL	46%	35%	11%	8%
18-24 years	49	35	9	7
25-29 years	46	41	11	2
30-49 years	44	36	13	7
50 and older	47	33	9	11
East	48	31	16	5
Midwest	45	30	10	7
South	47	36	9	8
West	44	35	8	13
Men	48	30	12	10
Women	45	40	9	6
College background	45	38	11	6
High school	46	36	11	7
Grade school	48	26	11	15
Protestants	46	38	9	7
Catholics	48	34	11	7
Regular churchgoers	43	40	10	7
Not regular churchgoers	49	30	12	9

WHITE HOUSE CONFERENCE ON FAMILIES REPORT

Role of Religion In Family Explored

A nationwide survey conducted in March for the White House Conference on Families by the Princeton Religion Research Center and the Gallup Organization, Inc. clearly shows the prominent role played by religion in the family life of America.

The study was made possible by the generous contributions of the American Research Corporation, the van Ameringen Foundation, the George Gund Foundation, and the William T. Grant Foundation.

While religious beliefs, practices and organizations are a category named frequently in terms of a *positive* effect on the quality of family, "a decline in religious and moral values" is correspondingly named frequently as something that is *harmful* to family life.

The overall objective of the survey was to explore American attitudes toward families and the relationship of family life to government, business, media and other major institutions and to assess how government and major private institutions help, hurt, or ignore families.

The survey shows no fewer than 74 percent of U.S. adults saying religion in their homes has strengthened family relationships "a great deal" or "somewhat." Only 23 percent say religion has strengthened family relationships "hardly at all" or "not at all."

In addition, 82 percent say that religion was very or fairly important in their homes when they were growing up. Only 16 percent said it was "hardly at all" or "not at all" important.

Those who say religion was important in their homes when they were growing up are far more likely than are those who say it was not important to say that it is currently strengthening family relationship "a great deal" in their homes.

Items that Have Positive Effect

In terms of items that have the most *positive* effect on the quality of your family life, "religious beliefs, practices and organizations" are named next most often after "interaction between family members" (from a list of nine items).

Prayer – Key Factor in Improving Family Life

Still further evidence of the importance of religion in the family is seen from the survey finding that "prayer within the family" is viewed as a key factor in improving family life. And after "family members and friends," most say they turn To the Bible for "advice, assistance or encouragement on family matters." Also named frequently are the clergy.

In addition, when asked what is most important in their family life (from a list of seven items) most say the Golden Rule, followed by religious principles, the precept "live and let live," and the Ten Commandments. Relatively few see "ethical but not religious principles" as important in one's family life. One's understanding and support for the family is clearly based on a strong religious orthodoxy.

Another Gallup survey (conducted for *Christianity Today)* shows that Americans reject "value neutrality" and overwhelmingly hold the belief that the Ten Commandments are valid for today's society.

In the study for the White House Conference on Families, more survey respondents say religious organizations have a favorable influence on the family than any of nine other organizations or institutions, including health care institutions, schools, business and industry, social service agencies and the remaining organizations or institutions tested.

No fewer than 86 percent say religious organizations have a *favorable* influence on their family life, while only five percent say *unfavorable.*

Biblical Values Are Important

When asked what should be the main factor in strengthening the family, "moral and spiritual values based on the Bible" far out ranked "family counseling," "parent training classess" and "government laws and policies" and was only superceded by "family ties, loyalty, and traditions."

LESS THAN HALF REMAIN IN SAME DENOMINATION

PRINCETON, N.J. – Fewer than half of U.S. adults (43 percent) say they have always been a member of their present religion or denomination, as determined by a recent Gallup survey.

Most likely to say they have always been members are women, Southerners, whites, persons 50 and older, survey respondents who have had at least some college training, and married persons.

A greater proportion of Catholics (55 percent) than Protestants (42 percent) say they have remained in the same faith into which they were born.

Following are the results by groups:

PERCENT SAYING HAVE ALWAYS BEEN MEMBER OF PRESENT RELIGION/DENOMINATION

NATIONAL	43%
Men	39
Women	47
East	46
Midwest	42
South	48
West	33
Whites	44
Non-whites	35
18-24 years old	33
25-29 years old	38
30-49 years old	42
50 and over	50
College background	46
High school	42
Grade school	40
Married	46
Single	35
Separated	28
Divorced	36
Protestants	42
Catholics	55
Protestant denominations	
Lutherans	47
Methodists	43
Baptist group of churches	41

GALLUP REPORT FROM CANADA

One Third Attend Church Weekly

About one-in-three (35%) of Canadians attended a church service during the first week of May. This is down slightly, but not significantly, from the 37% who reported attendance a year earlier.

As the following table shows, there has been little change from one year ago in church attendance among either Protestants or Catholics.

This question was asked:

"Did you, yourself, happen to attend church or synagogue in the last seven days?"

An analysis of other groups shows church attendance is considerably higher in Eastern than in Western Canada, among women, among those living in smaller communities, and among those with a lower level of formal education:

Results are based on 1,042 personal, in-home interviews with adults, 18 years and over, conducted by the Gallup – affiliated Canadian Institute of Public Opinion during the first week of May 1980. A sample of this size is accurate within a four percentage point margin, 19 in 20 times.

% Attending Church/Synagogue

Atlantic Provinces	43%
Quebec	44
Ontario	32
Prairies	35
British Columbia	21
Men	31
Women	39
Centers over 100,000	28
10,000 to 100,000	44
Under 10,000	42
Elementary school	47
Secondary school	34
University	26

National

TODAY	35%
1979	37
1978	35
1974	39
1970	44
1965	55

Catholics

TODAY	50%
1979	53
1978	46
1974	59
1970	65
1965	83

Protestants

TODAY	26%
1979	26
1978	27
1974	27
1970	28
1965	32

HALF SAY RELIGION BRINGS 'GREATER INNER PEACE'

PRINCETON, N.J. – About half (49 percent) of American adults report that their religious beliefs give them *great inner peace.*

Sharp differences in response are found between man and women and on the basis of age. On the other hand, relatively little difference is found in terms of the level of formal education, or between Protestants and Catholics.

Among those most likely to say their religious beliefs bring great inner peace are widows (64 percent say this), survey respondents whose annual family incomes fall below $5,000 (63 percent), persons who have had a conversion experience that included asking Jesus Christ to be their personal savior (86 percent), those who in a seven-day test period say they have shared their religious beliefs with people who are not members of their own faith (86 percent), those interviewed who feel they are growing in a deeper relationship with Jesus Christ (86 percent), and finally those who say their religious beliefs are the most important thing in their lives (85 percent).

POPULARITY OF POPE CONTINUES UNABATED

PRINCETON, N.J. – Although Pope John Paul II in recent months has taken a position on certain key issues which is considerably more conservative than that held by many U.S. Catholics, his high level of popularity among both Catholics and Protestants continues unabated.

In the latest (mid-May) survey, 89 percent of all persons interviewed said they have a favorable opinion of the Pontiff. In October the comparable figure was 85 percent.

In addition, 59 percent in the latest survey held a "highly favorable" opinion. In October the figure was 55 percent.

Following are the "highly favorable" percentages for key groups in the U.S. population. This category is based on the views of those who select one of the top two positions on a 10-point attitude scale called the Stapel Scalometer.

Holding Highly Favorable Views of Pope John Paul II

NATIONAL	59%
Catholics	85
Protestants	51
18 - 29 years-old	50
30 - 40 years-old	59
50 and over	65
East	67
Midwest	60
South	50
West	58

(NOTE: The number of Jews, Eastern Orthodox or persons of other faiths in the sample are too few to provide projectible data.)

The results are based on in-person interviews with adults, 18 and older, interviewed in more than 300 scientifically-selected localities in May, 1980.

The Princeton Religion Research Center publishes *Emerging Trends* 10 times per year, and we have chosen July and August as our "vacation." You can expect your next issue of *Emerging Trends* in September.

Fourth of Teens Do Not Discuss Day's Activities With Parents

A recent Gallup Youth Survey shows that one out of four teen-agers say they did not discuss their day's activities with at least one parent within the test period.

Four in 10 report they had not received parental words of praise during the 24-hour period tested, while half of teens had not gotten a hug or a kiss, and more than half (54 percent) had not heard the words "I love you" during the day.

Furthermore, as many as 79 percent of teens report that he or she had not been helped with his or her homework by a parent.

Teens in the survey were asked: "Did either of your parents happen to do any of the following with you during the past 24 hours: Help with your homework? Praise you for something you did? Hug or kiss you? Tell you they love you? Talk with you about your activities during the day?"

The results were also examined in terms of church attendance among teen-agers. Of those teen-agers who go to church every week, 55 percent answer yes to three or more of the five questions. Forty-eight percent of those who attend less often scored three or more affirmative answers, compared with only 39 percent for those who never attend church.

Church attendance rates are as follows: 59 percent of teens say they attend church or synagogue weekly (50 percent), while 37 percent say they go less often and 13 percent indicate they do not attend church or synagogue at all.

Perhaps predictably, responses differ markedly on the basis of the age and sex of the teen-agers surveyed. Highlights of the survey, based on telephone interviews with a representative national cross-section of more than 1,000 teen-agers are shown in the accompanying tables.

IN PAST 24 HOURS, DID PARENTS. . .

(percent of teens responding "Yes")

	Talk about your day's activities?	Praise you?	Hug or kiss you?
NATIONAL	75%	58%	50%
Church attendance:			
At least weekly	78	62	54
Less than weekly	74	56	51
Don't attend	70	45	37
Boys – Total	73	54	44
13-15 years old	72	54	52
16-18 years old	74	54	37
Girls – Total	78	62	56
13-15 years old	76	62	60
16-18 years old	80	61	52
Academic standing:			
Above average	81	66	52
Average or below	69	48	48
White-collar household	81	62	57
Blue-collar household	74	56	45
Parents' education:			
Some college or more	77	63	53
No college	72	54	45

	Say they loved you?	Help with homework?	Three or more "yes" responses
NATIONAL	46%	21%	50%
Church attendance:			
At least weekly	48	22	55
Less than weekly	47	21	48
Don't attend	39	16	39
Boys – Total	41	16	43
13-15 years old	48	10	47
16-18 years old	35	13	40
Girls – Total	51	26	57
13-15 years old	55	32	61
16-18 years old	48	20	54
Academic standing:			
Above average	48	23	55
Average or below	44	18	45
White-collar household	51	21	57
Blue-collar household	42	21	46
Parents' education:			
Some college or more	45	19	54
No college	45	22	46

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EVANGELICALS AND THE '80 ELECTION

Princeton, N.J. – One of the unique aspects of the 1980 presidential race is the fact that all three of the leading contenders – President Jimmy Carter, Ronald Reagan and John Anderson – consider themselves "born again" evangelical Christians.

On balance, being identified as an evangelical is more a political asset than a liability. A large majority of non-evangelicals (78 percent) indicate that their preference is not influenced by whether a presidential candidate is an evangelical or else have no opinion on the issue. And those preferring an evangelical are equal in number to those who say they are *less* likely to vote for such a candidate (11 percent in each case).

In contrast, the views of the nation's evangelicals are decidely pro-evangelical, with 55 percent saying they would be more likely to vote for a candidate with evangelical beliefs, only two percent against. A total of 43 percent say it would make no difference or have no opinion.

Nationally, roughly twice as many (19 percent) say they would be more likely to vote for an evangelical presidential nominee as say they would be less likely to vote for him (nine percent).

CARTER IS FAVORITE

Although the presidential race is currently neck-and-neck between President Jimmy Carter and Ronald Reagan, Carter is clearly the favorite among the fifth of the electorate who can be described as evangelicals, a group whose vote could be decisive in a close election.

In a trial heat among the three leading presidential candidates, Carter receives the support of 52 percent of evangelicals who are registered to vote to 31 percent for Reagan and six percent for John Anderson, the Independent.

In contrast, among the non-evangelical segment of the population, Carter and Reagan are in close contention. The GOP challenger receives 39 percent of the vote to 36 for Carter and 15 percent for Anderson.

Further evidence of the pro-Carter leanings of evangelicals is seen in their rating of the President's performance in office. Among evangelicals 46 percent approve while 29 percent of non-evangelicals do so.

PROFILE OF EVANGELICALS

A "profile" of evangelicals shows that certain groups are overrepresented in their ranks: women, non-whites, persons with less than a college education, Southerners, older people, Protestants, rural residents, and the less well-to-do.

Despite the fact that evangelicals tend to a greater degree than non-evangelicals to be found in population groups which have a poor record of voter participation, the percentages of evangelicals currently registered to vote, and who indicate a likelihood of voting, closely parallel the percentages recorded for non-evangelicals.

Evangelicals tend to be politically more Democratic than non-evangelicals, and at the same time, more conservative ideologically. Namely six in 10 (57 percent) of evangelicals, for example, describe themselves as Democrats compared to 57 percent for non-evangelicals. And in response to the question of which party they would like to see win in their congressional district, 63% of evangelicals say the Democrats as compared to 56% of non-evangelicals.

Evangelicals lean slightly *more* to the right or conservative point of view than do non-evangelicals although not to the degree sometimes thought. For example, 37% of evangelicals describe themselves as right-of-center compared to 29% for non-evangelicals.

FEW AWARE REAGAN, ANDERSON ARE 'BORN AGAIN'

In addition to the Democratic leaning of evangelicals, also helping to boost Carter's standing is the fact that many more voters (51 percent) are aware that the President considers himself a born again Christian than know that Reagan and Anderson also place themselves in the evangelical wing of Christianity. Only 14 percent and 11 percent, respectively, know that Reagan and Anderson consider themselves evangelical Christians.

And even among evangelicals themselves, only 21 percent and 11 percent, are aware that these two candidates are evangelicals, whereas 72 percent are aware of Carter's evangelical background.

DEFINITION OF 'EVANGELICAL'

Evangelicals in the current survey were defined as those with three basic characteristics:

1) they describe themselves as "born-again Christians," or say they have had a "born again" experience;
2) they have encouraged other people to believe in Jesus Christ;
3) they believe in a literal interpretation of the Bible (or accept the absolute authority of the Bible).

Classifying the evangelical segment on the basis of the survey respondent's claiming to have been born again, a definition which is sometimes used, is too broad. This is only one of the key elements involved, albeit the most important.

Evangelicals and the '80 Election, continued from page 1

About one-fifth (19 percent) of the total national sample answered in the affirmative to all three questions – approximately 30 million adults (based on the latest U.S. Census data). This proportion closely parallels the percentage found in a major study conducted for the magazine *Christianity Today* – "Evangelical Christianity in the United States."

Following are the key questions asked and the results:

"If the presidential election were being held TODAY, which candidate would you vote for: Carter, the Democrat, Reagan, the Republican, or Anderson, the Independent?"

Those who named another person or who were undecided were asked: "As of today, do you lean more to Carter, the Democrat, to Reagan, the Republican, or to Anderson, the Independent?"

Following are the choices of evangelicals and non-evangelicals, based on registered voters:

	Carter	Reagan	Anderson	Other/ Undecided
NATIONAL	39%	33%	13%	10%
Evangelicals	52	31	6	11
Non-evangelicals	36	39	15	10

"Do you happen to know whether or not these men consider themselves to be (born again) evangelical Christians?"

	National	Evangelicals	Non-evangelicals
Carter?			
Yes, he does	51%	72%	47%
No, does not	12	7	13
Don't know	37	21	40
	100%	100%	100%
Reagan?			
Yes, he does	14%	21%	12%
No, does not	26	18	28
Don't Know	60	61	60
	100%	100%	100%
Anderson?			
Yes, he does	11%	11%	11%
No, does not	20	13	22
Don't know	69	76	67
	100%	100%	100%

"Aside from how you feel about a presidential candidate in other respects, would you be more likely to vote for a candidate who considers himself a "born again" evangelical Christian, less likely to do so, or wouldn't it make any difference either way?

MORE LIKELY – OR LESS LIKELY TO VOTE FOR AN EVANGELICAL?

	More	Less	Makes no difference	No opinion
NATIONAL	19%	9%	66%	6%
Evangelicals	55%	2	38	5
Non-evangelicals	11	11	72	6

"Do you approve or disapprove of the way Carter is handling his job as President?"

CARTER POPULARITY

	National	Evangelicals	Non-evangelicals
Approve	32%	46%	29%
Disapprove	55	42	58
No opinion	13	12	13
	100%	100%	100%

Evangelicals not Monolithic in Views

A presidential candidate who seeks to win the support of evangelicals, who account for a solid one-fifth of the electorate, will find that, contrary to the prevailing view, their opinions are similar to those of non-evangelicals on a number of key voter issues.

The latest Gallup survey indicates that evangelicals are by no means monolithic in their views, as indicated by their opinions on nine voter issues.

For example, evangelicals and non-evangelicals have similar attitudes toward gun registration, building more nuclear power plants, the death penalty for murder, and government social programs.

Futhermore, the differences on other key issues are perhaps not so great as might be expected. For example, 66 percent of non-evangelicals favor the ERA, but so does a 53 percent majority of evangelicals. When it comes to increased defense spending, 68 percent of non-evangelicals and 78 percent of evangelicals are in favor of stepping up spending for the military.

In the case of issues related to personal morality and religion, major differences are found between evangelicals and non-evangelicals.

For example, half the proportion of evangelicals as non-evangelicals favor allowing homosexuals to teach in the public schools.

On the focal issue of banning abortions, 29 percent of non-evangelicals express support for such action while 41 percent of evangelicals do so – a pronounced difference, but, again, perhaps less than one might expect.

The sharpest divergence is found in regard to prayer in the schools. Even when the issue is posed in terms of *requiring* prayer (The Supreme Court ruled that public schools may not *sponsor* prayers), the vast majority of evangelicals (81 percent) vote in support while 54 percent of non-evangelicals do so.

VOTER ISSUES

	% Favoring Evangelicals	% Favoring Non-evangelicals
Issues on which opinion is very close:		
Registration of all firearms	57%	58%
Death penalty for persons convicted of murder	51	53
More nuclear power plants	41	42
Govt. social programs as a way to deal with social problems	54	52
Issues on which opinion is fairly close:		
The ERA	53	66
A ban on all abortions	41	29
Increased spending for defense	78	68
Issues on which opinion differs widely:		
Requiring prayer in public schools	81	54
Allowing homosexuals to teach in public schools	15	31

British Favor Traditional Worship

PRINCETON, N.J. – In a recent survey conducted for the London School of Economics by the British Gallup Poll, the overwhelming majority of persons who belong to the Church of England (77 percent) say they prefer the traditional Lord's Prayer over a modernized version.

In addition, three in four (73 percent) say they prefer a traditional kind of service for a wedding over a modern language alternative.

Results of further questions reveal the traditional leanings of the Church of England laity. Far more persons, for example, indicate they would be "unhappy" than "happy" if modern language services were used in place of traditional services in the Book of Common Prayer. And persons who favor the traditional authorized version of the Bible outweigh those who prefer a modern language version by the ratio of 2-to-1.

Following are the key questions asked in the survey and the results:

What is your religious denomination?

Church of England 56%
Church of Scotland 7
Free Church, non-conformists 6
Roman Catholic. 13
Other 6
None 12

All persons who gave their religious preference as Church of England (56 percent) were then asked the following series of questions (with the results adding to 100 percent):

Do you prefer the traditional Lord's Prayer or a modernised version?

Traditional. 77%
Modernised. 7
No preference. 16

What kind of service do you prefer for a wedding – the traditional or a modern language alternative?

Traditional. 73%
Modern. 10
No preference. 17

How often do you attend a place of worship, apart from marriages, funerals, etc.?

About once a week or more often . . . 8%
Not once a week but at least once a month 11
Not once a month but at least once or twice a year 23
Less often 30
Never 28

The next three questions were asked of churchgoers only (those attending weekly, monthly or at least once or twice a year not counting ceremonies):

Do you personally hope that the traditional Prayer Book services are used?

Always 29%
More often than at present 14
Less often 7
About the same as now 39
Don't know 12

From which version of the Bible do you prefer lessons to be read in church?

Traditional Authorised version 63%
A modern language 27
Other 1
Don't know 10

As you may know, some people want to use language services in place of the traditional services in the Book of common prayer. These new services are known as Series 3. If the new services were adopted (or have already been adopted) by your church would you feel:

Very unhappy 15%
Midly unhappy 37
Midly happy 32
Very happy 7
Not sure 11

Those who indicated they were either "very" or "mildly" unhappy were asked:

Which form of service would you prefer for the main act of worship at your church?

The Book of Common Prayer 93%
Series 3 1
Other 1
Not sure 4

The above findings are based on a Gallup survey undertaken in association with sociologist David Martin of the London School of Economics. He comments: "The astonishing thing is that the bureaucracy of the Church has no idea that these are the sentiments of the man in the pew. This is because your ordinary church member does not like telling the vicar how to do his job."

The British Gallup Poll (Social Surveys, Ltd.) interviewed 2,117 people between April 30 and May 6. Of those, 1,178 or 56 percent qualified themselves as Church of England.

50% OF TEENS ATTENDED CHURCH IN 7-DAY PERIOD

PRINCETON, N.J. – One teenager in every two attended church or synagogue in a seven-day test period, as determined by a just-completed Gallup Youth Survey.

The survey, undertaken in conjunction with the Associated Press, shows 50 percent saying they attended church during the week prior to the interview. This represents a marginal increase over the rate of attendance recorded in a survey in 1977, when 47 percent of teens said they attended religious services during the test week.

The current rate of church attendance among teenagers is higher than that of adults, 18 and older. The latest Gallup Poll audit shows that 41 percent of adults nationwide attended church or synagogue in a typical week of 1979.

Sharp differences among adults are noted by age. Approximately one-third of young adults, 18 to 20, attended church or synagogue weekly in 1979. The proportion drops sharply among adults, 21 to 24, with about one-fourth attending church services in an average week.

A gradual increase then begins as young adults marry and raise families, with the proportion increasing steadily as persons become older, not tapering off until 70 or older. A high proportion of the older members of society continue to attend worship services. In fact, a Gallup study of persons 95 and older showed that as many as one-fourth attend weekly.

'Pot' is Biggest Student Problem

PRINCETON, N.J. – While it is logical to assume that most adults are concerned about the use of marijuana by teen-agers, it may come as a surprise that among teens themselves, nearly four out of every 10 perceive pot smoking by their peers as a "very big" problem in their schools.

Indeed, the latest Gallup Youth Survey found that the number of teens who view marijuana smoking as a very big problem has jumped by 12 percent over a 1978 survey, in which only about one teen in four saw pot smoking in the same light.

In addition, while teens in the 1978 survey put classroom disturbances at the top of a list of eight disciplinary problems, our most recent poll found marijuana smoking replacing such disturbances as the biggest problem of the eight.

Following those two problems in the eyes of teens contacted in our latest poll are, in order, theft, vandalism, drinking, fighting, the use of hard drugs and weapons. Drinking and hard drug use also showed hefty increases in the most recent survey, but both are still seen as major problems by a relatively small number of teens.

In the current poll, student use of marijuana was far more likely to be seen as a very big or fairly big problem by older teens, ages 16 to 18, than by their 13 to 15-year-old counterparts.

Other findings from our recent poll about school problems included:

– Fighting is seen by more girls than boys as a big or fairly big problem. Similarly, younger teens, non-white teens, youths from blue-collar homes, those whose parents did not attend college, and those from the nation's larger cities all were most apt to see fighting as a major problem.

– Vandalism is seen as more of a problem in the East and in suburban areas, and less of a problem in the South.

– Weapons in school are seen by far more non-white teens than whites as a very big or fairly big problem in their schools. It is also seen as a major problem by blue-collar teens, those whose parents were not college-educated, and big-city residents.

– Theft of personal property is seen as a serious problem largely by older teens, non-whites and teens from blue-collar backgrounds.

Classroom disturbances are seen as more of a problem by non-white teens, and by young teens from blue-collar homes.

From another question on our latest survey, we learned that almost four teens in 10 think discipline at their school is too lenient, while only 31 percent think it is too strict, and 28 percent think discipline is just right.

Indeed, in every teen subgroup except one – teens living in the suburbs – our poll showed that young people who think discipline is too lenient outnumbered those who think it is too strict.

Today's findings are based on telephone interviews with a representative cross-section of over 1,000 teen-agers, ages 13 to 18. The study was sponsored by IDEA, a division of the Charles F. Kettering Foundation.

Highlights of the survey are shown in the tables. (Copyright 1980, The Associated Press.)

HOW BIG A PROBLEM?

	Very	Fairly	Not too	Not at all	Don't know
Marijuana	38%	26%	20%	13%	3%
Classroom disturbances	30	33	26	11	*
Theft	21	30	31	17	1
Vandalism	21	25	35	19	*
Drinking	18	19	30	31	2
Fighting	13	20	40	27	*
Hard Drugs	11	15	35	34	5
Weapons	8	11	25	54	2

*Less than one percent

SCHOOL DISCIPLINE

	Too strict	About right	Too lenient	Don't know
NATIONAL	31%	28%	39%	2%
Boys	30	29	39	2
Girls	32	26	39	3
Both sexes:				
13 - 15 years old	32	32	34	2
16 - 18 years old	31	23	44	2

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $20; inquire: Publications Department, P.O. Box 5, Hopewell, N.J. 08525 (Telephone: 609-466-2700). **PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

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28-Year Trend

MORE TODAY SEE RELIGION IMPORTANT

PRINCETON, N.J. — The proportion of Americans who say religion is "very important" in their lives, after having plunged from 75% in 1952 to 52% in 1978, has now shown a slight upturn to 56% in the latest nationwide survey.

The decline between 1952 and 1978 in those who said religion was very important was far more marked among Catholics (32 points) than among Protestants (16 points). Since the 1978 survey a slight upturn in those holding this view is noted for both Catholics and Protestants.

The downtrend between 1952 and 1978 was similar for men and women, although more women than men put a high premium on religion in their lives. In terms of the age groups, however, a particularly sharp downtrend was noted among the 18-24 year-old group, a 27-point decline. For the nation as a whole, a 23-point decline was recorded over this period of time.

QUESTION AND NATIONAL RESULTS

Following is the question asked in each survey:

"How important would you say religion is in your own life — very important, fairly important, or not very important?"

Here is the trend in national findings:

HOW IMPORTANT RELIGION IN LIFE?

	Very	Fairly	Not Very	No Opin
1952 . . .	75%	20%	5%	*%
1965	70	22	7	1
1978	52	32	14	2
1980	56	30	13	1

* Less than one %.

Here are the trends for Protestants and Catholics:

Reponses of Protestants

	Very	Fairly	Not Very	No Opin
1952	76%	20%	4%	*%
1965	74	20	5	1
1978	60	31	8	1
1980	62	29	8	1

Responses of Catholics

	Very	Fairly	Not Very	No Opin
1952	83%	14%	3%	*%
1965	76	20	3	1
1978	51	36	11	2
1980	56	34	9	1

The following tables show the trend for men and women and for the 18-24 age group:

Responses of men

	Very	Fairly	Not Very	No Opin
1952	68%	22%	8%	2%
1965	63	26	10	1
1978	46	35	18	1
1980	49	33	17	1

Responses of women

	Very	Fairly	Not Very	No Opin
1952	79%	18%	3%	*%
1965	77	18	4	1
1978	58	29	11	2
1980	62	28	9	1

Responses of 18-24 age group

	Very	Fairly	Not Very	No Opin
1952	64%	30%	6%	*%
1965	57	32	10	1
1978	37	43	19	1
1980	44	41	14	1

THIRD SAY RELIGION MOST IMPORTANT THING IN LIVES

While a majority of U.S. adults today (56%) say religion is "very important" in their lives, fewer (31%) say their religious beliefs are the "most important thing" in their lives.

Age is a key factor, with only 14% of the 18-24 year-old age group indicating their religious beliefs are the dominant factor in their lives. This percentage is nearly doubled in the 25-29 year-old age group, while among those 30 to 49 years-old the proportion is 31% and among those 50 and older the figure is 41%.

HOW HARD DO PEOPLE TRY?

Another question in a Gallup survey sought to gain insight into people's estimation of how hard they try to put their faith into practice. While obviously a difficult area to probe, it is of interest to note that about half (52%) of all persons interviewed believe they "try hard to practice their religious faith in their daily lives."

Coming Next Issue!

* *The views of voters on the Moral Majority.*
* *Do teens think religion can answer today's problems?*
* *Is confidence in organized religion slipping?*

1 In 5 Adults are Evangelicals

PRINCETON, N.J. – Although the influence of evangelicals in U.S. society is being felt in new ways, the actual proportion of adults who can be classified as evangelicals, according to one rigorous definition, has shown little change over the last four years.

A total of 19% in recent Gallup surveys can be classified as evangelicals. Four years ago, in the presidential year of 1976, the comparable figure was 18%.

Evangelicals in the survey were defined as those with three basic chacteristics: (1) they describe themselves as "born-again Christians" or say they have had a "born-again" experience; (2) they have encouraged other people to believe in Jesus Christ; and (3) they believe in a literal interpretation of the Bible. (This was a rigorous definition because some evangelicals do not hold a literal interpretation of the Bible, although they would accept the absolute authority of the Bible.)

While statistically the current figure for evangelicals represents no change since 1976, the figure does represent an increase in terms of numbers of people, due to population growth. The current figure projects to about 30 million adults.

QUESTION AND NATIONAL RESULTS

Following are the questions asked in the current and 1976 surveys and the results:

"Would you say that you have been born again or have had a born-again experience – that is, a turning point in your life when you committed yourself to Jesus Christ?"

PERCENT SAYING BORN AGAIN

1980	38%
1976	34

"Have you ever tried to encourage someone to believe in Jesus Christ or to accept Him as his or her Savior?"

ENCOURAGED SOMEONE TO ACCEPT JESUS CHRIST

1980	44%
1976	47

"Which of these statements comes closest to describing your feelings about the Bible?" Respondents were shown a card with the following statements:

A. The Bible is the actual word of God and is to be taken literally, word for word.
B. The Bible is the inspired word of God but not everything in it should be taken literally, word for word.
C. The Bible is an ancient book of fables, legends, history, and moral precepts recorded by men.

HOLD LITERAL VIEW OF BIBLE

1980	39%
1976	38

% ANSWERING AFFIRMATIVELY TO ALL THREE QUESTIONS ('Evangelicals')

1980	19%
1976	18

RELIGIOUS PRACTICES OF NON-EVANGELICALS

It is interesting to note that as many as one-fourth of non-evangelicals (according to the definition used in these surveys) say they are "born again" or have had a "born again" experience.

The following tables compare the religious practices and beliefs of evangelicals and non-evangelicals, based on the recent surveys:

% SAYING 'BORN AGAIN'

Evangelicals	100%
Non-evangelicals	24

ENCOURAGED SOMEONE TO ACCEPT JESUS CHRIST

Evangelicals	100%
Non-evangelicals	32

HOLD LITERAL VIEW OF BIBLE

Evangelicals	100%
Non-evangelicals	25

ATTENDED CHURCH IN LAST 7 DAYS

Evangelicals	65%
Non-evangelicals	35

MEMBER OF A CHURCH

Evangelicals	89%
Non-evangelicals	68

IMPORTANCE OF RELIGION IN LIVES
(% Saying 'Very Important')

Evangelicals	87%
Non-evangelicals	48

PROFILE OF EVANGELICALS
(Two surveys combined)

Men	38%
Women	62
Whites	74
Non-whites	26
College background	19
High school	56
Grade school	24
18 - 29 years old	21
30 - 49 years old	33
50 and older	45
Protestants	89
Catholics	10
East	15
Midwest	23
South	50
West	12

Fewer Catholics Want Large Families

PRINCETON, N.J. – A sharp decline has occurred during the last 12 years in the proportion of Americans who favor large families, with the trend far more pronounced among Catholics than Protestants.

In 1968, 50 percent of Catholics believed the ideal family included four or more children. Only 20 percent today hold this view.

Among Protestants the trend since 1968 has been from 37 to 16 percent in the 1980 survey, closely paralleling the current figure for Catholics.

Among all American adults, the percentage favoring larger families is 16, virtually the same as the 17 percent recorded in 1978. About half the public (51 percent) in the latest survey favor having two children.

Trend Since '36

The proportion of the public favoring large families, after having declined dramatically, from 41 percent in 1968 to 13 percent in 1977, increased slightly in 1978 and stayed at this level in 1980. The 1977 figure was the lowest since the Gallup Poll began asking this question in 1936.

In that year, 34 percent said that four or more children represented the ideal family size. The figure rose sharply, from 41 percent in 1941 to a high of 49 percent in 1945, anticipating the post-war "baby boom." As late as 1968, as noted above, 41 percent of the public felt the model family would include four or more children. By 1971, however, the figure had dropped to 23 percent and continued to decline, to 13 percent in 1977. It then rose to 17 percent in 1978 and remains at this level (16 percent) in the latest survey.

Here is the question asked to determine what people believe to be the ideal family size:

"What do you think is the ideal number of children for a family to have?"

And here are the national results from the current survey:

Ideal Number Of Children – 1980

None	1%
One	3
Two	51
Three	21
Four	12
Five	2
Six or more	2
No opinion	8
	100%

Following is the trend since 1936 in the proportion saying four or more is the ideal number of children:

Ideal Number of Children Four Or More

1936	34%
1941	41
1945	49
1947	47
1953	41
1957	38
1960	45
1963	42
1966	35
1968	41
1971	23
1973	20
1974	19
1977	13
1978	17
1980	16

Significant differences are found when the results are analyzed by major population groups. Persons who have had only a grade school education are far more likely to prefer larger families than are those with more formal education. Similarly, persons 50 years of age and older are somewhat more inclined to favor larger families.

The following table shows current attitudes toward large families by major population groups:

Ideal Number of Children Four or More

NATIONAL	16%
Men	15
Women	18
Under 30 years old	16
30-49 years	12
50 years & older	20
Protestants	16
Catholics	20
College background	12
High school	17
Grade school	26

Views Of Canadians Found Similar

Perceptions of Canadians on the subject closely parallel the U. S. trend. The highest percentage of Canadians in favor or large families was 60 percent, recorded in 1945, in the final year of World War II. That year also marked the high point in the U.S. trend.

The percentage in Canada favoring larger families steadily declined over the next 35 years – to 17 percent in 1979, or about the same as the U.S. figures in recent years.

RELIGIOUS PREFERENCES OF TEEN VS. ADULTS

(Based on combined Gallup surveys, nationwide)

	Teens	Adult Pop. (18 & Older)
Protestants	55%	59%
Catholics	32	29
Jews	2	2
Eastern Orthodox	1	*
Other religions	3	2
None	7	8
	100%	100%

* Less than 1%.

Teens Split on Interracial Marriages

PRINCETON, N.J. – Many adult Americans can easily remember when blacks and whites were kept apart by social custom, and at times by law, but among today's teenagers things are different, according to the results of the latest Gallup Youth Survey.

For the average teen now, interracial friendships are the norm, marriage to a partner of another race is a distinct possibility, and while interracial dating is still not exactly common, it is something many young people have tried.

We found that by a very slight majority, teens say race would not make a difference in choosing a marriage partner. Clearly, however, racial barriers haven't been removed completely, as 39 percent of the teens say race would still make a difference to them in choice of a spouse.

Seventeen percent of all teen-agers have already had an interracial date, and that figure is considerably higher among older teens, and especially among teens living in the West.

As for the question of interracial friendship, an overwhelming 61% of America's teens say they have close friends of another race. That figure varies somewhat among members of various subgroups, but it is always about 50 percent. Similarly, in each subgroup, a large majority of teens say they would like to have more friends from another race.

Among today's teens, age and sex seem to have little effect on social attitudes toward other races. Boys and girls respond virtually the same to questions about the effect of race in marriage, friendships and dating. For the most part, older teens, ages 16 to 18, feel the same as their younger classmates, with one exception. We found that older teens are more likely to have had a date with a member of another race, but of course, many younger teens may have had very few dates, even with members of their own race.

Perhaps most interestingly, we learned that those social barriers that still do exist between the races are felt most strongly among white teens. Our poll results show that non-white teens are much more inclined than white teens to have interracial friendships and dates, and are much less likely to say that race makes a difference in choosing a marriage partner.

Interesting regional differences also showed up in our survey. Westerners, as we have already mentioned, are much more likely to have tried interracial dating than are teens in other parts of the country, especially those in the South. Similarly, Western teens are less likely to consider race an important factor in selecting a marriage partner, while Southern teens are most likely to believe race will be an important consideration when it is time for them to marry.

However, on the subject of friendship, it is Midwestern teens who are the least likely to have friends -- or to want more of them – from other races.

The findings reported today are based on telephone interviews with a representative national cross-section of 1,012 teen-agers, ages 13 to 18, interviewed during October, 1979. For questions asked of the entire teen-age sample, an allowance of plus or minus four percent should be made for sampling error.

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WOULD RACE MAKE A DIFFERENCE IN CHOICE OF MARRIAGE PARTNER?

	Yes	No	Not sure
NATIONAL	39%	51%	10%
Boys	38	51	11
Girls	39	51	10
Both Sexes:			
13-15 years old	37	53	10
16-18 years old	41	49	10
Whites	43	47	10
Non-whites	23	67	10
White-collar background	40	49	11
Blue-collar background	38	51	11
East	37	50	13
Midwest	40	51	9
South	44	45	11
West	31	61	8
Have had interracial date	25	63	12
Haven't had interracial date	42	48	10
Have close friendships	36	53	11
Haven't close friendships	44	47	9
Would like more friendships	34	56	10
Wouldn't like more friendships	52	41	7

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